सावित्र्युपाख्यानम्



श्रीपाद बलवंत ताटके

SĀVITRYUPĀKHYĀNAM

WITH

ENGLISH TRANSLATION AND NOTES

By

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[*Appointed as one of the Text Books for Intermediate classes by the Rajputana Board*]



PUBLISHERS

BHARAT PUBLISHING HOUSE

JODHPUR

First Edition 1935 Price Re. 1

ALLAHABAD LAW JOURNAL PRESS, ALLAHABAD
PRINTER — M. N. PANDEY

DEDICATED MOST DEVOTED

TO

MY MOTHER

SHRI LAXMI BAI

PREFACE

This episode is taken from the Vana-Parva of the Mahābhārata,—the Great Indian Epic,—which is an ocean of such gems. It is related by Mārkandeya, a sage, to Yudhishthira who was leading a forest-life. I need not apologize for bringing out this edition as, in spite of its being a very good, interesting and instructive story, it is not, as yet, published separately. It can serve as a book for supplementary reading in any Board or University.

Translation in English and critical notes are appended at the end to help those who are unable to understand the original. The translation follows literally the original without breaking English idiom and notes elucidate only those forms which are archaic. It is hoped that it will prove useful to those for whom it is meant.

My thanks are due to the publishers, The Bharat Publishing House of Jodhpur but for whose pressing demand the book would not have seen the light of the day.

S. B. Tatke

सूचीपत्रम्

TRANSLATION

अथ श्रीमहाभारतान्तर्गतवनपर्वणि पतिव्रतामाहात्म्ये

सावित्र्युपाख्यानम्

१—अथ प्रथमोऽध्यायः

सावित्र्या भर्तुरन्वेषणार्थं गमनम्

युधिष्ठिर उवाच

अस्ति सीमन्तिनी काचिद् दृष्टपूर्वाऽपि वा श्रुता ।
पतिव्रता महाभागा यथेयं द्रुपदात्मजा ॥ १ ॥

मार्कण्डेय उवाच

शृणु राजन् कुलस्त्रीणां महाभाग्यं युधिष्ठिर ।
सर्वमेतद्यथा प्राप्तं सावित्र्या राजकन्यया ॥ २ ॥

आसीन्मद्रेषु धर्मात्मा राजा परमधार्मिकः ।
ब्रह्मण्यश्च महात्मा च सत्यसन्धो जितेन्द्रियः ॥ ३ ॥

अतिक्रान्तेन वयसा सन्तापमुपजग्मिवान् ।
अपत्योत्पादनार्थं च तीव्रं नियममास्थितः ॥ ४ ॥

काले परिमिताहारो ब्रह्मचारी जितेन्द्रियः ।
हुत्वा शतसहस्रं स सावित्र्या राजसत्तम ॥५॥

षष्ठे षष्ठे तदा काले बभूव मितभोजनः ।
एतेन नियमेनासीद्वर्षाण्यष्टादशैव तु ॥६॥

पूर्णे त्वष्टादशे वर्षे सावित्री तुष्टिमभ्यगात् ।
रूपिणी तु तदा राजन् दर्शयामास तं नृपम् ॥७॥

अग्निहोत्रात्समुत्थाय हर्षेण महतान्विता ।
उवाच चैनं वरदा वचनं पार्थिवं तदा ॥८॥

सावित्र्युवाच

ब्रह्मचर्येण शुद्धेन दमेन नियमेन च ।
सर्वात्मना च भक्त्या च तुष्टाऽस्मि तव पार्थिव ॥९॥

वरं वृणीष्वाश्वपते मद्रराज यदीप्सितम् ।
न प्रमादश्च धर्मेषु कर्तव्यस्ते कथंचन ॥१०॥

अश्वपतिरुवाच

अपत्यार्थः समारंभः कृतो धर्मेप्सया मया ।
पुत्रा मे बहवो देवि भवेयुः कुलभावनाः ॥११॥

तुष्टाऽसि यदि मे देवि वरमेतं वृणोम्यहम् ।
संतानं परमो धर्म इत्याहुर्मां द्विजातयः ॥१२॥

सावित्र्युवाच

पूर्वमेव मया राजन्नभिप्रायमिमं तव ।
ज्ञात्वा पुत्रार्थमुक्तो वै भगवांस्ते पितामहः ॥१३॥

प्रसादाच्चैव तस्मात्ते स्वयंभुविहिताद्भुवि ।
कन्या तेजस्विनी सौम्य क्षिप्रमेव भविष्यति ॥१४॥

उत्तरं च न ते किञ्चिद् व्याहर्तव्यं कथंचन ।
पितामहनिसर्गेण तुष्टा ह्येतद् ब्रवीमि ते १५॥

मार्कण्डेय उवाच

स तथेति प्रतिज्ञाय साविश्या वचनं नृपः ।
प्रसादयामास पुनः क्षिप्रमेतद् भविष्यति ॥१६॥

अन्तर्हितायां सावित्र्यां जगाम स्वपुरं नृपः ।
स्वराज्ये चावसद्वीरः प्रजा धर्मेण पालयन् ॥१७॥

कस्मिंश्चित्तु गते काले स राजा नियतव्रतः ।
ज्येष्ठायां धर्मचारिण्यां महिष्यां गर्भमादधे ॥१८॥

राजपुत्र्यास्तु गर्भः स मानव्या भरतवर्षभ ।
व्यवर्धत तदा शुक्ले तारापतिरिवाम्बरे ॥१९॥

प्राप्ते काले तु सुषुवे कन्यां राजीवलोचनाम् ।
क्रियाश्च तस्या मुदितश्चक्रे च नृपसत्तमः ॥२०॥

सावित्र्या प्रीतया दत्ता सावित्र्या हुतया ह्यपि ।
सावित्रीत्येव नामास्याश्चक्रुर्विप्रास्तथा पिता ॥२१॥

सा विग्रहवतीव श्रीर्व्यवर्धत नृपात्मजा ।
कालेन चापि सा कन्या यौवनस्था वभूव ह ॥२२॥

तां सुमध्यां पृथुश्रोणीं प्रतिमां कांचनीमिव ।
प्राप्तेयं देवकन्येति दृष्ट्वा संमेनिरे जनाः ॥२३॥

तां तु पद्मपलाशाक्षीं ज्वलन्तीमिव तेजसा ।
न कश्चिद्वरयामास तेजसा प्रतिवारितः ॥२४॥

अथोपोष्य शिरःस्नाता देवतामभिगम्य सा ।
हुत्वाऽग्निं विधिवद्विप्रान् वाचयामास पर्वणि ॥२५॥

ततः सुमनसः शेषाः प्रतिगृह्य महात्मनः ।
पितुः समीपमगमद्देवी श्रीरिव रूपिणी ॥२६॥

साभिवाद्य पितुः पादौ शेषाः पूर्वं निवेद्य च ।
कृताञ्जलिर्वरारोहा नृपतेः पार्श्वमास्थिता ॥२७॥

यौवनस्थां तु तां दृष्ट्वा स्वां सुतां देवरूपिणीम् ।
अयाच्यमानां च वरैर्नृपतिर्दुःखितोऽभवत् ॥२८॥

पुत्रि प्रदानकालस्ते न च कश्चिद् वृणोति माम् ।
स्वयमन्विच्छ भर्तारं गुणैः सदृशमात्मनः ॥२९॥

प्रार्थितः पुरुषो यश्च स निवेद्यस्त्वया मम ।
विमृश्याहं प्रदास्यामि वरय त्वं यथेप्सितम् ॥२०॥

श्रुतं हि धर्मशास्त्रेषु पठ्यमानं द्विजातिभिः ।
तथा त्वमपि कल्याणि गदतो मे वचः शृणु ॥२१॥

अप्रदाता पिता वाच्यो वाच्यश्चानुपयन् पतिः ।
मृते भर्तरि पुत्रश्च वाच्यो मातुररक्षिता ॥२२॥

इदं मे वचनं श्रुत्वा भर्तुरन्वेषणे त्वर ।
देवतानां यथा वाच्यो न भवेयं तथा कुरु ॥२३॥

मार्कण्डेय उवाच

एवमुक्त्वा दुहितरं तथा वृद्धांश्च मन्त्रिणः ।
आदिदेशानुयात्रं च गम्यतां चेत्यचोदयत् ॥२४।

साऽभिवाद्य पितुः पादौ व्रीडितेव तपस्विनी ।
पितुर्वचनमाज्ञाय निर्जगामाविचारितम् ॥२५॥

सा हैमरथमास्थाय स्थविरैः सचिवैर्वृता ।
तपोवनानि रम्याणि राज[illegible] जगाम ह ॥२६॥

मान्यानां तत्र वृद्धा[illegible] चाभिवादनम् ।
वनानि क्रमश[illegible]ऽनया[illegible]त ॥२७॥

एवं तीर्थेषु सर्वेषु धनोत्सर्गं नृपात्मजा ।
कुर्वती द्विजमुख्यानां तं तं देशं जगाम ह ॥३८॥

इति श्रीमहाभारते वनपर्वणि पतिव्रतामाहात्म्ये
सावित्र्युपाख्याने प्रथमोऽध्यायः ॥१॥



२–अथ द्वितीयोऽध्यायः

नारदवचनम्

मार्कण्डेय उवाच

अथ मद्राधिपो राजा नारदेन समागतः ।
उपविष्टः सभामध्ये कथायोगेन भारत ॥१॥

ततोऽभिगम्य तीर्थानि सर्वाण्येवाश्रमांस्तथा ।
आजगाम पितुर्वेश्म सावित्री सह मन्त्रिभिः ॥२॥

नारदेन सहासीनं सा दृष्ट्वा पितरं शुभा ।
उभयोरेव शिरसा चक्रे पादाभिवादनम् ॥३॥

नारद उवाच

क्व गताऽभूत् सुतेयं ते कुतश्चैवागता नृप ।
किमर्थं युवतीं भर्त्रे न चैनां संप्रयच्छसि ॥४॥

अश्वपतिरुवाच

कार्येण खल्वनेनैव प्रेषिताऽद्यैव चागता ।
एतस्याः शृणु देवर्षे भर्तारं योऽनया वृतः ॥५॥

मार्कण्डेय उवाच

सा ब्रूहि विस्तरेणेति पित्रा संचोदिता शुभा ।
तदैव तस्य वचनं प्रतिगृह्येदमब्रवीत् ॥६॥

सावित्र्युवाच

आसीच्छाल्वेषु धर्मात्मा क्षत्रियः पृथिवीपतिः ।
द्युमत्सेन इति ख्यातः पश्चाच्चान्धो बभूव ह ॥७॥
विनष्टचक्षुषस्तस्य बालपुत्रस्य धीमतः ।
सामीप्येन हृतं राज्यं छिद्रेऽस्मिन् पूर्ववैरिणा ॥८॥
स बालवत्सया सार्धं भार्यया प्रस्थितो वनम् ।
महारण्यं गतश्चापि तपस्तेपे महाव्रतः ॥९॥
तस्य पुत्रः पुरे जातः संवृद्धश्च तपोवने ।
सत्यवाननुरूपो मे भर्तेति मनसा वृतः ॥१०॥

नारद उवाच

अहो बत महत्पापं सावित्र्या नृपते कृतम् ।
अजानन्त्या यदनया गुणवान् सत्यवान् वृतः ॥११॥
सत्यं वदत्यस्य पिता सत्यं माता प्रभाषते ।
तथाऽस्य ब्राह्मणाश्चक्रुर्नामैतत्सत्यवानिति ॥१२॥
बालस्याश्वाः प्रियाश्चास्य करोत्यश्वांश्च मृन्मयान् ।
चित्रेऽपि विलिखत्यश्वांश्चित्राश्व इति चोच्यते ॥१३॥

राजोवाच

अपीदानीं स तेजस्वी बुद्धिमान्वा नृपात्मजः ।
क्षमावानपि वा शूरः सत्यवान् पितृवत्सलः ॥१४॥

नारद उवाच

विवस्वानिव तेजस्वी बृहस्पतिसमो मतौ ।
महेन्द्र इव वीरश्च वसुधेव क्षमान्वितः ॥१५॥

अश्वपतिरुवाच

अपि राजात्मजो दाता ब्रह्मण्यश्चापि सत्यवान् ।
रूपवानप्युदारो वाऽप्यथवा प्रियदर्शनः ॥१६॥

नारद उवाच

सांकृते रन्तिदेवस्य स्वशक्त्या दानतः समः ।
ब्रह्मण्यः सत्यवादी च शिबिरौशीनरो यथा ॥१७॥
ययातिरिव चोदारः सोमवत्प्रियदर्शनः ।
रूपेणान्यतमोऽश्विभ्यां द्युमत्सेनसुतो बली ॥१८॥
स दान्त स मृदुः शूरः स सत्यः संयतेन्द्रियः ।
स मैत्रः सोऽनसूयश्च स ह्रीमान् द्युतिमांश्च सः ॥१
नित्यशश्चार्जवं तस्मिन् स्थितिस्तस्यैव च ध्रुवा ।
संक्षेपतस्तपोवृद्धैः शीलवृद्धैश्च कथ्यते ॥२०॥

अश्वपतिरुवाच

गुणैरुपेतं सर्वैस्तं भगवन् प्रब्रवीषि मे ।
दोषानप्यस्य मे ब्रूहि यदि सन्तीह केचन ॥२१॥

नारद उवाच

एक एवास्य दोषो हि गुणानाक्रम्य तिष्ठति ।
स च दोषः प्रयत्नेन न शक्यमतिवर्तितुम् ॥२२॥

एको दोषोऽस्ति नान्योऽस्य सोऽद्यप्रभृति सत्यवान् ।
संवत्सरेण क्षीणायुर्देहन्यासं करिष्यति ॥२३॥

राजोवाच

एहि सावित्रि गच्छस्व अन्यं वरय शोभने ।
तस्य दोषो महानेको गुणानाक्रम्य च स्थितः ॥२४॥

यथा मे भगवानाह नारदो देवसत्कृतः ।
संवत्सरेण सोऽल्पायुर्देहन्यासं करिष्यति ॥२५॥

सावित्र्युवाच

सकृदंशो निपतति सकृत्कन्या प्रदीयते ।
सकृदाह ददानीति त्रीण्येतानि सकृत्सकृत् ॥२६॥

दीर्घायुरथवाऽल्पायुः सगुणो निर्गुणोऽपि वा ।
सकृद्वृतो मया भर्ता न द्वितीयं वृणोम्यहम् ॥२७॥

मनसा निश्चयं कृत्वा ततो वाचाऽभिधीयते ।
क्रियते कर्मणा पश्चात्प्रमाणं मे मनस्ततः ॥२८॥

नारद उवाच

स्थिरा बुद्धिर्नरश्रेष्ठ सावित्र्या दुहितुस्तव ।
नैषा वारयितुं शक्या धर्मादस्मात्कथंचन ॥२९॥

नान्यस्मिन्पुरुषे सन्ति ये सत्यवति वै गुणाः ।
प्रदानमेव तस्मान्मे रोचते दुहितुस्तव ॥३०॥

राजोवाच

अविचाल्यमेतदुक्तं तथ्यं च भवता वचः ।
करिष्याम्येतदेवं च गुरुर्हि भगवान्मम ॥३१॥

नारद उवाच

अविघ्नमस्तु सावित्र्याः प्रदाने दुहितुस्तव ।
साधयिष्यामहं तावत्सर्वेषां भद्रमस्तु वः ॥३२॥

मार्कण्डेय उवाच

एवमुक्त्वा समुत्पत्य नारदस्त्रिदिवं गतः ।
राजाऽपि दुहितुः सज्जं वैवाहिकमकारयत् ॥३३॥७१॥

इति श्रीमहाभारते आरण्यके पर्वणि पतिव्रतामाहात्म्ये
सावित्र्युपाख्याने द्वितीयोऽध्यायः ॥२॥

३—अथ तृतीयोऽध्यायः

सुगृहिणी सावित्री

मार्कण्डेय उवाच

अथ कन्याप्रदाने स तमेवार्थं विचिन्तयन् ।
समानिन्ये च तत्सर्वं भाण्डं वैवाहिकं नृपः ॥ १ ॥

ततो वृद्धान्द्विजान्सर्वानृत्विजः सपुरोहितान् ।
समाहूय दिने पुण्ये प्रययौ सह कन्यया ॥ २ ॥

मेध्यारण्यं स गत्वा च द्युमत्सेनाश्रमं नृपः ।
पद्भ्यामेव द्विजैः सार्धं राजर्षिं तमुपागमत् ॥ ३ ॥

तत्रापश्यन्महाभागं शालवृक्षमुपाश्रितम् ।
कौश्यां बृस्यां समासीनं चक्षुर्हीनं नृपं तदा ॥ ४ ॥

स राजा तस्य राजर्षेः कृत्वा पूजां यथार्हतः ।
वाचा सुनियतो भूत्वा चकारात्मनिवेदनम् ॥ ५ ॥

तस्यार्घ्यमासनं चैव गां चावेद्य स धर्मवित् ।
किमागमनमित्येवं राजा राजानमब्रवीत् ॥ ६ ॥

तस्य सर्वमभिप्रायमितिकर्तव्यतां च ताम् ।
सत्यवन्तं समुद्दिश्य सर्वमेव न्यवेदयत् ॥ ७ ॥

अश्वपतिरुवाच

सावित्री नाम राजर्षे कन्येयं मम शोभना ।
तां स्वधर्मेण धर्मज्ञ स्नुषार्थे त्वं गृहाण मे ॥ ८ ॥

द्युमत्सेन उवाच

च्युताः स्म राज्याद्वनवासमाश्रिता
श्चराम धर्मं नियतास्तपस्विनः ।
कथं त्वनर्हा वनवासमाश्रमे
निवत्स्यते क्लेशमिमं सुता तव ॥ ९ ॥

अश्वपतिरुवाच

सुखं च दुःखं च भवाभवात्मकं
यदा विजानाति सुताऽहमेव च ।
न मद्विधे युज्यति वाक्यमीदृशं
विनिश्चयेनाभिगतोऽस्मि ते नृप ॥ १० ॥

आशां नार्हसि मे हन्तुं सौहृदात्प्रणतस्य च ।
अभितश्चागतं प्रेम्णा प्रत्याख्यातुं न माऽर्हसि ॥ ११ ॥

अनुरूपो हि युक्तश्च त्वं ममाहं तत्रापि च ।
सुतां प्रतीच्छ मे कन्यां भार्यां सत्यवतस्ततः ॥१२॥

द्युमत्सेन उवाच

पूर्वमेवाभिलषितः सम्बन्धो मे त्वया सह ।
भ्रष्टराज्यस्त्वहमिति तत एतद्विचारितम् ॥१३॥

अभिप्रायस्त्वयं यो मे पूर्वमेवाभिकांक्षितः ।
स निर्वर्ततु मेऽद्यैव कांक्षितो ह्यसि मेऽतिथिः ॥१४॥

ततः सर्वान्समानाय्य द्विजानाश्रमवासिनः ।
यथाविधि समुद्वाहं कारयामासतुर्नृपौ ॥१५॥

दत्त्वा सोऽश्वपतिः कन्यां यथार्हं सपरिच्छदम् ।
ययौ स्वमेव भवनं युक्तः परमया मुदा ॥१६॥

सत्यवानपि तां भार्यां लब्ध्वा सर्वगुणान्विताम् ।
मुमुदे सा च तं लब्ध्वा भर्तारं मनसेप्सितम् ॥१७॥

गते पितरि सर्वाणि सन्न्यस्याभरणानि सा ।
जगृहे वल्कलान्येव वस्त्रं काषायमेव च ॥१८॥

परिचारैर्गुणैश्चैव प्रश्रयेण दमेन च ।
सर्वकामक्रियाभिश्च सर्वेषां तुष्टिमादधे ॥१९॥

श्वश्रूं शरीरसंस्कारैः सर्वैराच्छादनादिभिः ।
श्वशुरं देवसत्कारैर्वाचःसंयमनेन च ॥२०॥

तथैव प्रियवादेन नैपुणेन शमेन च ।
रहश्चैवोपचारेण भर्तारं पर्यतोषयत् ॥२१॥

एवं तत्राश्रमे तेषां तदा निवसतां सताम् ।
कालस्तपस्यतां कश्चिदुपाक्रामत भारत ॥२२॥

सावित्र्या ग्लायमानायास्तिष्ठन्त्यास्तु दिवानिशम् ।
नारदेन यदुक्तं तद्वाक्यं मनसि वर्तते ॥२३॥ ६४॥

इति श्रीमहाभारते आरण्यके पर्वणि प० मा० तृतीयोऽध्यायः ॥३॥



४—अथ चतुर्थोऽध्यायः

सावित्र्या दुष्करं व्रतम्

मार्कण्डेय उवाच

ततः काले बहुतिथे व्यतिक्रान्ते कदाचन ।
प्राप्तः स कालो मर्तव्यं यत्र सत्यवता नृप ॥१॥

गणयन्त्याश्च सावित्र्या दिवसे दिवसे गते ।
यद्वाक्यं नारदेनोक्तं वर्तते हृदि नित्यशः ॥२॥

चतुर्थेऽहनि मर्तव्यमिति संचिन्त्य भाविनी ।
व्रतं त्रिरात्रमुद्दिश्य दिवारात्रं स्थिताऽभवत् ॥३॥

तं श्रुत्वा नियमं तस्या भृशं दुःखान्वितो नृपः ।
उत्थाय वाक्यं सावित्रीमब्रवीत्परिसान्त्वयन् ॥४॥

द्युमत्सेन उवाच

अतितीव्रोऽयमारम्भस्त्वयाऽऽरब्धो नृपात्मजे ।
तिसृणां वसतीनां हि स्थानं परमदुश्चरम् ॥५॥

सावित्र्युवाच

न कार्यस्तात सन्तापः पारयिष्याम्यहं व्रतम् ।
व्यवसायकृतं हीदं व्यवसायश्च कारणम् ॥६॥

द्युमत्सेन उवाच

व्रतं भिन्धीति वक्तुं त्वां नास्मि शक्तः कथंचन ।
पारयस्वेति वचनं युक्तमस्मद्विधो वदेत् ॥७॥

मार्कण्डेय उवाच

एवमुक्त्वा द्युमत्सेनो विरराम महामनाः ।
तिष्ठन्ती चैव सावित्री काष्ठभूतेव लक्ष्यते ॥८॥

श्वोभूते भर्तृमरणे सावित्र्या भरतर्षभ ।
दुःखान्वितायास्तिष्ठन्त्याः सा रात्रिर्व्यत्यवर्तत ॥९॥

अद्य तद्दिवसं चेति हुत्वा दीप्तं हुताशनम् ।
युगमात्रोदिते सूर्ये कृत्वा पौर्वाह्णिकीः क्रियाः ॥१०॥

ततः सर्वान् द्विजान् वृद्धान् श्वश्रूं श्वशुरमेव च ।
अभिवाद्यानुपूर्व्येण प्राञ्जलिर्नियता स्थिता ॥११॥

अवैधव्याशिषस्ते तु सावित्र्यर्थं हिताः शुभाः ।
ऊचुस्तपस्विनः सर्वे तपोवननिवासिनः ॥१२॥

एवमस्त्विति सावित्री ध्यानयोगपरायणा ।
मनसा ता गिरः सर्वाः प्रत्यगृह्णात् तपस्विनाम् ॥१३॥

तं कालं तं मुहूर्तं च प्रतीक्षन्ती नृपात्मजा ।
यथोक्तं नारदवचश्चिन्तयन्ती सुदुःखिता ॥१४॥

ततस्तु श्वश्रूश्वशुरावूचतुस्तां नृपात्मजाम् ।
एकान्तमास्थितां वाक्यं प्रीत्या भरतसत्तम ॥१५॥

श्वशुरावूचतुः

व्रतं यथोपदिष्टं तु तथा तत्पारितं त्वया ।
आहारकालः सम्प्राप्तः क्रियतां यदनन्तरम् ॥१६॥

सावित्र्युवाच

अस्तं गते मयाऽऽदित्ये भोक्तव्यं कृतकामया ।
एष मे हृदि संकल्पः समयश्च कृतो मया ॥१७॥

मार्कण्डेय उवाच

एवं संभाषमाणायाः सावित्र्या भोजनं प्रति ।
स्कन्धे परशुमादाय सत्यवान् प्रस्थितो वनम् ॥१८॥

सावित्री त्वाह भर्तारं नैकस्त्वं गन्तुमर्हसि ।
सह त्वया गमिष्यामि न हि त्वां हातुमुत्सहे ॥१९॥

सत्यवानुवाच

वनं न गतपूर्वं ते दुःखः पन्थाश्च भाविनि ।
व्रतोपवासक्षामा च कथं पद्भ्यां गमिष्यसि ॥२०॥

सावित्र्युवाच

उपवासान्न मे ग्लानिर्नास्ति चापि परिश्रमः ।
गमने च कृतोत्साहां प्रतिषेद्धुं न माऽर्हसि ॥२१॥

सत्यवानुवाच

यदि ते गमनोत्साहः करिष्यामि तव प्रियम् ।
मम त्वामन्त्रय गुरुन्न मां दोषः स्पृशेदयम् ॥२२॥

मार्कण्डेय उवाच

साऽभिवाद्याब्रवीच्छ्वश्रूं श्वशुरं च महाव्रता ।
अयं गच्छति मे भर्ता फलाहारो महावनम् ॥२३॥
इच्छेयमभ्यनुज्ञाता आर्यया श्वशुरेण ह ।
अनेन सह निर्गन्तुं न मेऽद्य विरहः क्षमः ॥२४॥
गुर्वग्निहोत्रार्थकृते प्रस्थितश्च सुतस्तव ।
न निवार्यो निवार्यः स्यादन्यथा प्रस्थितो वनम् ॥२५॥
संवत्सरः किंचिदूनो न निष्क्रान्ताऽहमाश्रमात् ।
वनं कुसुमितं द्रष्टुं परं कौतूहलं हि मे ॥२६॥

द्युमत्सेन उवाच

यतः प्रभृति सावित्री पित्रा दत्ता स्नुषा मम ।
नानयाऽभ्यर्थनायुक्तमुक्तपूर्वं स्मराम्यहम् ॥२७॥

तदेषा लभतां कामं यथाऽभिलषितं वधूः ।
अप्रमादश्च कर्तव्यः पुत्रि सत्यवतः पथि ॥२८॥

मार्कण्डेय उवाच

उभाभ्यामभ्यनुज्ञाता सा जगाम यशस्विनी ।
सह भर्त्रा हसन्तीव हृदयेन विदूयता ॥२९॥

सा वनानि विचित्राणि रमणीयानि सर्वशः ।
मयूरगणजुष्टानि ददर्श विपुलेक्षणा ॥३०॥

नदीः पुण्यवहाश्चैव पुष्पितांश्च नगोत्तमान् ।
सत्यवानाह पश्येति सावित्रीं मधुरं वचः ॥३१॥

निरीक्षमाणा भर्तारं सर्वावस्थमनिन्दिता ।
मृतमेव हि भर्तारं काले मुनिवचः स्मरन् ॥३२॥

अनुव्रजन्ती भर्तारं जगाम मृदुगामिनी ।
द्विधेव हृदयं कृत्वा तं च कालमवेक्षती ॥३३॥१२७॥

इति श्रीमहा० आर० पति० सावित्र्युपाख्याने चतुर्थोऽध्यायः ॥४॥



५—अथ पंचमोऽध्यायः

श्रेयसस्य दर्शनं प्रसादश्च

मार्कण्डेय उवाच

अथ भार्यासहायः स फलान्यादाय वीर्यवान् ।
कठिनं पूरयामास ततः काष्ठान्यपाटयत् ॥१॥

तस्य पाटयतः काष्ठं स्वेदो वै समजायत ।
व्यायामेन च तेनास्य जज्ञे शिरसि वेदना ॥२॥

सोऽभिगम्य प्रियां भार्यामुवाच श्रमपीडितः ।

सत्यवानुवाच

व्यायामेन ममानेन जाता शिरसि वेदना ॥३॥

अंगानि चैव सावित्रि हृदयं दूयतीव च ।
अस्वस्थमिव चात्मानं लक्षये मितभाषिणि ॥४॥

शूलैरिव शिरो विद्धमिदं संलक्षयाम्यहम् ।
तत्स्वप्तुमिच्छे कल्याणि न स्थातुं शक्तिरस्ति मे ॥५॥

सा समासाद्य सावित्री भर्तारमुपगम्य च ।
उत्संगेऽस्य शिरः कृत्वा निषसाद महीतले ॥६॥

ततः सा नारदवचो विमृशन्ती तपस्विनी ।
तं मुहूर्तं क्षणं वेलां दिवसं च युयोज ह ॥७॥

मुहूर्तादेव चापश्यत्पुरुषं रक्तवाससम् ।
बद्धमौलिं वपुष्मन्तमादित्यसमतेजसम् ॥८॥

श्यामावदातं रक्ताक्षं पाशहस्तं भयावहम् ।
स्थितं सत्यवतः पार्श्वे निरीक्षन्तं तमेव च ॥९॥

तं दृष्ट्वा सहसोत्थाय भर्तुर्न्यस्य शनैः शिरः ।
कृताञ्जलिरुवाचार्ता हृदयेन प्रवेपती ॥१०॥

सावित्र्युवाच

दैवतं त्वाऽभिजानामि वपुरेतद्ध्यमानुषम् ।
कामया ब्रूहि देवेश कस्त्वं किं च चिकीर्षसि ॥११॥

यम उवाच

पतिव्रताऽसि सावित्रि तथैव च तपोन्विता ।
अतस्त्वामभिभाषामि विद्धि मां त्वं शुभे यमम् ॥१२॥

अयं ते सत्यवान्भर्ता क्षीणायुः पार्थिवात्मजः ।
नेष्यामि तमहं बद्ध्वा विद्ध्येतन्मे चिकीर्षितम् ॥१३॥

सावित्र्युवाच

श्रूयते भगवन्दूतास्तवागच्छन्ति मानवान् ।
नेतुं किल भवान्कस्मादागतोऽसि स्वयं प्रभो ॥१४॥

मार्कण्डेय उवाच

इत्युक्तः पितृराजस्तां भगवान्स्वचिकीर्षितम् ।
यथावत्सर्वमाख्यातुं तत्प्रियार्थं प्रचक्रमे ॥१५॥

अयं च धर्मसंयुक्तो रूपवान् गुणसागरः ।
नार्हो मत्पुरुषैर्नेतुमतोऽस्मि स्वयमागतः ॥१६॥

ततः सत्यवतः कायात्पाशबद्धं वशं गतम् ।
अंगुष्ठमात्रं पुरुषं निश्चकर्ष यमो बलात् ॥१७॥

ततः समुद्धृतप्राणं गतश्वासं हतप्रभम् ।
निर्विचेष्टं शरीरं तद्बभूवाप्रियदर्शनम् ॥१८॥

यमस्तु तं ततो बद्ध्वा प्रयातो दक्षिणामुखः ।
सावित्री चैव दुःखार्ता यममेवान्वगच्छत ।
नियमव्रतसंसिद्धा महाभागा पतिव्रता ॥१९॥

यम उवाच

निवर्त गच्छ सावित्रि कुरुष्वास्यौर्ध्वदेहिकम् ।
कृतं भर्तुस्त्वयाऽऽनृण्यं यावद् गम्यं गतं त्वया ॥२०॥

सावित्र्युवाच

यत्र मे नीयते भर्ता स्वयं वा यत्र गच्छति ।
मया च तत्र गन्तव्यमेष धर्मः सनातनः ॥२१॥

तपसा गुरुभक्त्या च भर्तुः स्नेहाद्व्रतेन च ।
तव चैव प्रसादेन न मे प्रतिहता गतिः ॥२२॥

प्राहुः साप्तपदं मैत्रं बुधास्तत्त्वार्थदर्शिनः ।
मित्रतां च पुरस्कृत्य किंचिद्वक्ष्यामि तच्छृणु ॥२३॥

नानात्मवन्तस्तु वने चरन्ति
धर्मंच वासं च परिश्रमं च ।
विज्ञानतो धर्ममुदाहरन्ति
तस्मात्सन्तो धर्ममाहुः प्रधानम् ॥२४॥

एकस्य धर्मेण सतां मतेन
सर्वे स्म तं मार्गमनुप्रपन्नाः ।
मा वै द्वितीयं मा तृतीयं च वाञ्छे
तस्मात्सन्तो धर्ममाहुः प्रधानम् ॥२५॥

यम उवाच

निवर्त तुष्टोऽस्मि तवानया गिरा
स्वराक्षरव्यञ्जनहेतुयुक्तया ।
वरं वृणीष्वेह विनाऽस्य जीवितं
ददानि ते सर्वमनिन्दिते वरम् ॥२६॥

सावित्र्युवाच

च्युतः स्वराज्याद्वनवासमाश्रितो
विनष्टचक्षुः श्वशुरो ममाश्रमे ।
स लब्धचक्षुर्बलवान्भवेन्नृप
स्तव प्रसादाज्ज्वलनार्कसन्निभः ॥२७॥

यम उवाच

ददानि तेऽहं तमनिन्दिते वरं
यथा त्वयोक्तं भविता च तत्तथा ।
तवाध्वना ग्लानिमिवोपलक्षये
निवर्त गच्छस्व न ते श्रमो भवेत् ॥२८॥

सावित्र्युवाच

श्रमः कुतो भर्तृसमीपतो हि मे
यतो हि भर्ता मम सा गतिर्ध्रुवा ।
यतः पतिं नेष्यसि तत्र मे गतिः
सुरेश भूयश्च वचो निबोध मे ॥२९॥

सतां सकृत्संगतमीप्सितं परं
ततः परं मित्रमिति प्रचक्षते ।
न चाफलं सत्पुरुषेण संगतं
ततः सतां संनिवसेत्समागमे ॥३०॥

यम उवाच

मनोऽनुकूलं बुधबुद्धिवर्धनं
त्वया यदुक्तं वचनं हिताश्रयम् ।
विना पुनः सत्यवतोऽस्य जीवनं
वरं द्वितीयं वरयस्व भामिनि ॥३१॥

सावित्र्युवाच

हृतं पुरा मे श्वशुरस्य धीमतः
स्वमेव राज्यं लभतां स पार्थिवः ।
जह्यात्स्वधर्मान्न च मे गुरुर्यथा
द्वितीयमेतद्वरयामि ते वरम् ॥३२॥

यम उवाच

स्वमेव राज्यं प्रतिपत्स्यते ऽचिरा-
न्न च स्वधर्मात्परिहास्यते नृपः ।
कृतेन कामेन मया नृपात्मजे
निवर्त गच्छस्व न ते श्रमो भवेत् ॥३३॥

सावित्र्युवाच

प्रजास्त्वयैता नियमेन संयता
नियम्य चैता नयसे निकामया ।
ततो यमत्वं तव देव विश्रुतं
निबोध चेमां गिरमीरितां मया ॥३४॥

अद्रोहः सर्वभूतेषु कर्मणा मनसा गिरा ।
अनुग्रहश्च दानं च सतां धर्मः सनातनः ॥३५॥

एवंप्रायश्च लोकोऽयं मनुष्याऽशक्तिपेशलाः ।
सन्तस्ते वाप्यमित्रेषु दयां प्राप्तेषु कुर्वते ॥३६॥

यम उवाच

पिपासितस्येव भवेद्यथा पय-
स्तथा त्वया वाक्यमिदं समीरितम् ।
विना पुनः सत्यवतोऽस्य जीवितं
वरं वृणीष्वेह शुभे यदिच्छसि ॥३७॥

सावित्र्युवाच

ममानपत्यः पृथिवीपतिः पिता
भवेत्पितुः पुत्रशतं तथौरसम् ।
कुलस्य सन्तानकरं च यद्भवे-
त्तृतीयमेतद्वरयामि ते वरम् ॥३८॥

यम उवाच

कुलस्य संतानकरं सुवर्चसं
शतं सुतानां पितुरस्तु ते शुभे ।
कृतेन कामेन नराधिपात्मजे
निवर्त दूरं हि पथस्त्वमागता ॥३९॥

सावित्र्युवाच

न दूरमेतन्मम भर्तृसन्निधौ
मनो हि मे दूरतरं प्रधावति ।
अथ व्रजन्नेव गिरं समुद्यतां
मयोच्यमानां शृणु भूय एव च ॥४०॥

विवस्वतस्त्वं तनयः प्रतापवां-
स्ततो हि वैवस्वत उच्यसे बुधैः ।
समेन धर्मेण चरन्ति ताः प्रजा-
स्ततस्तवेहेश्वर धर्मराजता ॥४१॥

आत्मन्यपि न विश्वासस्तथा भवति सत्सु यः ।
तस्मात्सत्सु विशेषेण सर्वः प्रणयमिच्छति ॥४२॥

सौहृदात्सर्वभूतानां विश्वासो नाम जायते ।
तस्मात्सत्सु विशेषेण विश्वासं कुरुते जनः ॥४३॥

यम उवाच

उदाहृतं ते वचनं यदङ्गने
शुभे न तादृक् त्वदृते श्रुतं मया।
अनेन तुष्टोऽस्मि विनाऽस्य जीवितं
वरं चतुर्थं वरयस्व गच्छ च ॥४४॥

सावित्र्युवाच

ममात्मजं सत्यवतस्तथौरसं
भवेदुभाभ्यामिह यत्कुलोद्वहम्।
शतं सुतानां वलवीर्यशालिना-
मिदं चतुर्थं वरयामि ते वरम् ॥४५॥

यम उवाच

शतं सुतानां वलवीर्यशालिनां
भविष्यति प्रीतिकरं तवाबले।
परिश्रमस्ते न भवेन्नृपात्मजे
निवर्त दूरं हि पथस्त्वमागता ॥४६॥

सावित्र्युवाच

सतां सदा शाश्वतधर्मवृत्तिः
संतो न सीदन्ति न च व्यथन्ति।
सतां सद्भिर्नाफलः संगमोऽस्ति
सद्भ्यो भयं नानुवर्तन्ति सन्तः ॥४७॥

सन्तो हि सत्येन नयन्ति सूर्यं
　　सन्तो भूमिं तपसा धारयन्ति ।
सन्तो गतिर्भूतभव्यस्य राजन्
　　सतां मध्ये नावसीदन्ति सन्तः ॥४८॥

आर्यजुष्टमिदं वृत्तमिति विज्ञाय शाश्वतम् ।
सन्तः परार्थं कुर्वाणा नावेक्षंति परस्परम् ॥४९॥

न च प्रसादः सत्पुरुषेषु मोघो
　　न चाप्यर्थो नश्यति नापि मानः ।
यस्मादेतन्नियतं सत्सु नित्यं
　　तस्मात्सन्तो रक्षितारो भवन्ति ॥५०॥

यम उवाच

यथा यथा भाषसि धर्मसंहितं
　　मनोऽनुकूलं सुपदं महार्थवत् ।
तथा तथा मे त्वयि भक्तिरुत्तमा
　　वरं वृणीष्वाप्रतिमं पतिव्रते ॥५१॥

सावित्र्युवाच

न तेऽपवर्गः सुकृताद्विनाकृत—
　　स्तथा यथाऽन्येषु वरेषु मानद ।
वरं वृणे जीवतु सत्यवानयं
　　यथा मृता ह्येवमहं पतिं विना ॥५२॥

न कामये भर्तृविनाकृता सुखं
न कामये भर्तृविनाकृता दिवम् ।
न कामये भर्तृविनाकृता श्रियं
न भर्तृहीना व्यवसामि जीवितुम् ॥५३॥

वरातिसर्गः शतपुत्रता मम
त्वयैव दत्तो ह्रियते च मे पतिः ।
वरं वृणे जीवतु सत्यवानयं
तवैव सत्यं वचनं भविष्यति ॥५४॥

मार्कण्डेय उवाच

तथेत्युक्त्वा तु तं पाशं मुक्त्वा वैवस्वतो यमः ।
धर्मराजः प्रहृष्टात्मा सावित्रीमिदमब्रवीत् ॥५५॥

एष भद्रे मया मुक्तो भर्ता ते कुलनन्दिनि ।
अरोगस्तव नेयश्च सिद्धार्थः स भविष्यति ॥५६॥

चतुर्वर्षशतायुश्च त्वया सार्धमवाप्स्यति ।
इष्ट्वा यज्ञैश्च धर्मेण ख्यातिं लोके गमिष्यति ॥५७॥

त्वयि पुत्रशतं चैव सत्यवाञ्जनयिष्यति ।
ते चापि सर्वे राजानः क्षत्रियाः पुत्रपौत्रिणः ॥५८॥

ख्यातास्त्वन्नामधेयाश्च भविष्यन्तीह शाश्वताः ।
पितुश्च ते पुत्रशतं भविता तव मातरि ॥५९॥

मालव्यां मालवा नाम शाश्वताः पुत्रपौत्रिणः ।
भ्रातरस्ते भविष्यन्ति क्षत्रियास्त्रिदशोपमाः ॥६०॥

एवं तस्यै वरं दत्वा धर्मराजः प्रतापवान् ।
निवर्तयित्वा सावित्रीं स्वमेव भवनं ययौ ॥६१॥१८८॥

इति श्रीमहाभारते सावित्र्युपाख्याने पंचमोऽध्यायः ॥५॥



६—अथ षष्ठोऽध्यायः

सत्यवतः पुनर्जन्म

सावित्र्यपि यमे याते भर्तारं प्रतिलभ्य च ।
जगाम तत्र यत्रास्या भर्तुः शावं कलेवरम् ॥१॥

सा भूमौ प्रेक्ष्य भर्तारमुपसृत्योपगृह्य च ।
उत्संगे शिर आरोप्य भूमावुपविवेश ह ॥२॥

संज्ञां च स पुनर्लब्ध्वा सावित्रीमभ्यभाषत ।
प्रोष्यागत इव प्रेम्णा पुनः पुनरुदीक्ष्य वै ॥३॥

सत्यवानुवाच

सुचिरं बत सुप्तोऽस्मि किमर्थं नावबोधितः ।
क्व चासौ पुरुषः श्यामो योऽसौ मां संचकर्ष ह ॥४॥

सावित्र्युवाच

सुचिरं त्वं प्रसुप्तोऽसि ममाङ्के पुरुषर्षभ ।
गतः स भगवान्देवः प्रजासंयमनो यमः ॥५॥

विश्रान्तोऽसि महाभाग विनिद्रश्च नृपात्मज ।
यदि शक्यं समुत्तिष्ठ विगाढां पश्य शर्वरीम् ॥६॥

मार्कण्डेय उवाच

उपलभ्य ततः संज्ञां सुखसुप्त इवोत्थितः ।
दिशः सर्वा वनान्तांश्च निरीक्ष्योवाच सत्यवान् ॥७॥

फलाहारोऽस्मि निष्क्रान्तस्त्वया सह सुमध्यमे ।
ततः पाटयतः काष्ठं शिरसो मे रुजाऽभवत् ॥८॥

शिरोऽभितापसन्तप्तः स्थातुं चिरमशक्नुवन् ।
तवोत्सङ्गे प्रसुप्तोऽस्मि इति सर्वं स्मरे शुभे ॥९॥

त्वयोपगूढस्य च मे निद्रयाऽपहृतं मनः ।
ततोऽपश्यं तमो घोरं पुरुषं च महौजसम् ॥१०॥

तद्यदि त्वं विजानासि किं तद् ब्रूहि सुमध्यमे ।
स्वप्नो मे यदि वा दृष्टो यदि वा सत्यमेव तत् ॥११॥

तमुवाचाथ सावित्री रजनी व्यवगाहते ।
श्वस्ते सर्वं यथावृत्तमाख्यास्यामि नृपात्मज ॥१२॥

उत्तिष्ठोत्तिष्ठ भद्रं ते पितरौ पश्य सुव्रत ।
त्रिगाढा रजनी चेयं निवृत्तश्च दिवाकरः ॥१३॥

नक्तंचराश्चरन्त्येते हृष्टाः क्रूराभिभाषिणः ।
श्रूयन्ते पर्णशब्दाश्च मृगाणां चरतां वने ॥१४॥

एता घोरं शिवा नादान्दिशं दक्षिणपश्चिमाम् ।
आस्थाय विरुवन्त्युग्राः कम्पयन्त्यो मनो मम ॥१५॥

सत्यवानुवाच

वनं प्रतिभयाकारं घनेन तमसा वृतम् ।
न विज्ञास्यसि पंथानं गन्तुं चैव न शक्ष्यसि ॥१६॥

सावित्र्युवाच

अस्मिन्नद्य वने दग्धे शुष्कवृक्षः स्थितो ज्वलन् ।
वायुना धम्यमानोऽत्र दृश्यतेऽग्निः क्वचित् क्वचित् ॥१७॥

ततोऽग्निमानयित्वेह ज्वालयिष्यामि सर्वतः ।
काष्ठानीमानि सन्तीह जहि सन्तापमात्मनः ॥१८॥

यदि नोत्सहसे गन्तुं सरुजं त्वां हि लक्षये ।
न च ज्ञास्यसि पन्थानं तमसा संवृते वने ॥१९॥

श्वः प्रभाते वने दृश्ये यास्यावोऽनुमते तव ।
वसावेह क्षपामेकां रुचितं यदि तेऽनघ ॥२०॥

सत्यवानुवाच

शिरोरुजा निवृत्ता मे स्वस्थान्यंङ्गानि लक्षये ।
मातापितृभ्यामिच्छामिं संगमं त्वत्प्रसादजम् ॥२१॥

न कदाचिद्विकालं हि गतपूर्वो मयाऽऽश्रमः ।
अनागतायां सन्ध्यायां माता मे प्ररुणद्धि माम् ॥२२॥

दिवाऽपि मयि निष्क्रान्ते सन्तप्येते गुरू मम ।
विचिनोतीह मां तातः सहैवाश्रमवासिभिः ॥२३॥

मात्रा पित्रा च सुभृशं दुःखिताभ्यामहं पुरा ।
उपालब्धश्च बहुशश्चिरेणागच्छसीति हि ॥२४॥

का त्ववस्था तयोरद्य मदर्थमिति चिन्तये ।
तयोरदृश्ये मयि च महद्दुःखं भविष्यति ॥२५॥

पुरा मामूचतुश्चैव रात्रावस्रायमाणकौ ।
भृशं सुदुःखितौ वृद्धौ बहुशः प्रीतिसंयुतौ ॥२६॥

त्वया हीनौ न जीवाव मुहूर्तमपि पुत्रक ।
यावद्धरिष्यसे पुत्र तावन्नौ जीवितं ध्रुवम् ॥२७॥

वृद्धयोरन्धयोर्दृष्टिस्त्वयि वंशः प्रतिष्ठितः ।
त्वयि पिंडश्च कीर्तिश्च सन्तानं चावयोरिति ॥२८॥

माता वृद्धा पिता वृद्धस्तयोर्यष्टिरहं किल ।
तौ रात्रौ मामपश्यन्तौ कामवस्थां गमिष्यतः ॥२९॥

निद्रायाश्चाभ्यसूयामि यस्या हेतोः पिता मम ।
माता च संशयं प्राप्ता मत्कृतेऽनपकारिणी ॥३०॥

अहं च संशयं प्राप्तः कृच्छ्रामापद्‌मास्थितः ।
मातापितृभ्यां हि विना नाहं जीवितुमुत्सहे ॥३१॥

व्यक्तमाकुलया बुद्ध्या प्रज्ञाचक्षुः पिता मम ।
एकैकमस्यां वेलायां पृच्छत्याश्रमवासिनम् ॥३२॥

नात्मानमनुशोचामि यथाऽहं पितरं शुभे ।
भर्तारं चाप्यनुगतां मातरं परिदुर्बलाम् ॥३३॥

मत्कृतेन हि तावद्य सन्तापं परमेष्यतः ।
जीवन्तावनुजीवामि भर्तव्यौ तौ मयेति ह ॥३४॥

तयोः प्रियं मे कर्तव्यमिति जानामि चाप्यहम् ।

मार्कण्डेय उवाच

एवमुक्त्वा स धर्मात्मा गुरुभक्तो गुरुप्रियः ॥३५॥

उच्छ्रित्य बाहू दुःखार्तः सुस्वरं प्ररुरोद ह ।
ततोऽब्रवीत्तथा दृष्ट्वा भर्तारं शोककर्शितम् ॥३६॥

प्रमृज्याश्रूणि नेत्राभ्यां सावित्री धर्मचारिणी ।
यदि मेऽस्ति तपस्तप्तं यदि दत्तं हुतं यदि ॥३७॥

श्वश्रूश्वशुरभर्तॄणां मम पुण्याऽस्तु शर्वरी ।
न स्मराम्युक्तपूर्वं वै स्वैरेष्वप्यनृतां गिरम् ॥३८॥

तेन सत्येन तावद्य ध्रियेतां श्वशुरौ मम ।

सत्यवानुवाच

कामये दर्शनं पित्रोर्याहि सावित्रि मा चिरम् ॥३९॥

पुरा मातुः पितुर्वाऽपि यदि पश्यामि विप्रियम् ।
न जीविष्ये वरारोहे सत्येनात्मानमालभे ॥४०॥

यदि धर्मे च ते बुद्धिर्मां चेज्जीवन्तमिच्छसि ।
मम प्रियं वा कर्तव्यं गच्छावाश्रममन्तिकात् ॥४१॥

मार्कण्डेय उवाच

सावित्री तत उत्थाय केशान्संयम्य भाविनी ।
पतिमुत्थापयामास बाहुभ्यां परिगृह्य वै ॥४२॥

उत्थाय सत्यवांश्चापि प्रमृज्याङ्गानि पाणिना ।
सर्वा दिशः समालोक्य कठिने दृष्टिमादधे ॥४३॥

तमुवाचाथ सावित्री श्वः फलानि हरिष्यसि ।
योगक्षेमार्थमेतं ते नेष्यामि परशुं त्वहम् ॥४४॥

कृत्वा कठिनभारं सा वृक्षशाखावलम्बिनम् ।
गृहीत्वा परशुं भर्तुः सकाशे पुनरागमत् ॥४५॥

वामे स्कन्धे तु वामोरूर्भर्तुर्बाहुं निवेश्य च ।
दक्षिणेन परिष्वज्य जगाम गजगामिनी ॥४६॥

सत्यवानुवाच

अभ्यासगमनाद्भीरु पन्थानो विदिता मम ।
वृक्षान्तरालोकितया ज्योत्स्नाया चापि लक्षये ॥४७॥

आगतौ स्वः पथा येन फलान्यवचितानि च ।
यथागतं शुभे गच्छ पन्थानं मा विचारय ॥४८॥

पलाशखण्डे चैतस्मिन्पन्था व्यावर्तते द्विधा ।
तस्योत्तरेण यः पन्थास्तेन गच्छ त्वरस्व च ॥४९॥

स्वस्थोऽस्मि बलवानस्मि दिदृक्षुः पितरावुभौ ।
ब्रुवन्नेव त्वरायुक्तः सम्प्रायादाश्रमं प्रति ॥५०॥२२८॥

इति श्रीमहाभारते सावित्र्युपाख्याने षष्ठोऽध्यायः ॥६॥



७–अथ सप्तमोऽध्यायः

पित्रोः शोकः

मार्कण्डेय उवाच

एतस्मिन्नेव काले तु द्युमत्सेनो महाबलः ।
लब्धचक्षुः प्रसन्नायां दृष्ट्यां सर्वं ददर्श ह ॥१॥

स सर्वानाश्रमान् गत्वा शैब्यया सह भार्यया ।
पुत्रहेतोः परामार्तिं जगाम भरतर्षभ ॥२॥

तावाश्रमान्नदीश्चैव वनानि च सरांसि च ।
तस्यां निशि विचिन्वन्तौ दम्पती परिजग्मतुः ॥३॥

श्रुत्वा शब्दं तु यं कंचिदुन्मुखौ सुतशङ्कया ।
सावित्रीसहितोऽभ्येति सत्यवानित्यभाषताम् ॥४॥

भिन्नैश्च परुषैः पादैः सव्रणैः शोणितोक्षितैः ।
कुशकण्टकविद्धाङ्गावुन्मत्ताविव धावतः ॥५॥

ततोऽभिसृत्य तैर्विप्रैः सर्वैराश्रमवासिभिः ।
परिवार्य समाश्वास्य तावानीतौ स्वमाश्रमम् ॥६॥

तत्र भार्यासहायः स वृतो वृद्धैस्तपोधनैः ।
आश्वासितोऽपि चित्रार्थैः पूर्वराज्ञां कथाश्रयैः ॥७॥

ततस्तौ पुनराश्वस्तौ वृद्धौ पुत्रदिदृक्षया ।
बाल्यवृत्तानि पुत्रस्य स्मरन्तौ भृशदुःखितौ ॥८॥

पुनरुक्त्वा च करुणां वाचं तौ शोककर्शितौ ।
हा पुत्र हा साध्वि वधूः क्वासि क्वासीत्यरोदताम् ।
ब्राह्मणः सत्यवाक्तेषामुवाचेदं तयोर्वचः ॥९॥

सुवर्चा उवाच

यथाऽस्य भार्या सावित्री तपसा च दमेन च ।
आचारेण च संयुक्ता तथा जीवति सत्यवान् ॥१०॥

गौतम उवाच

वेदाः साङ्गा मयाऽधीतास्तपो मे सञ्चितं महत् ।
कौमारब्रह्मचर्यं च गुरवोऽग्निश्च तोषिताः ॥११॥

समाहितेन चीर्णानि सर्वाण्येव व्रतानि मे ।
वायुभक्षोऽपवासश्च कृतो मे विधिवत्सदा ॥१२॥

अनेन तपसा वेद्मि सर्वं परचिकीर्षितम् ।
सत्यमेतन्निबोधध्वं ध्रियते सत्यवानिति ॥१३॥

शिष्य उवाच

उपाध्यायस्य मे वक्त्राद्यथा वाक्यं विनिःसृतम् ।
नैव जातु भवेन्मिथ्या तथा जीवति सत्यवान् ॥१४॥

ऋषय ऊचुः

यथाऽस्य भार्या सावित्री सर्वैरेव सुलक्षणैः ।
अवैधव्यकरैर्युक्ता तथा जीवति सत्यवान् ॥१५॥

भारद्वाज उवाच

यथाऽस्य भार्या सावित्री तपसा च दमेन च ।
आचारेण च संयुक्ता तथा जीवति सत्यवान् ॥१६॥

दाल्भ्य उवाच

यथा दृष्टिः प्रवृत्ता ते सावित्र्याश्च यथा व्रतम् ।
गताऽऽहारमकृत्वा च तथा जीवति सत्यवान् ॥१७॥

आपस्तम्ब उवाच

यथा वदन्ति शान्तायां दिशि वै मृगपक्षिणः ।
पार्थिवी च प्रवृत्तिस्ते तथा जीवति सत्यवान् ॥१८॥

धौम्य उवाच

सर्वैर्गुणैरुपेतस्ते यथा पुत्रो जनप्रियः ।
दीर्घायुर्लक्षणोपेतस्तथा जीवति सत्यवान् ॥१९॥

मार्कण्डेय उवाच

एवमाश्वासितस्तैस्तु सत्यवाग्भिस्तपस्विभिः ।
तांस्तान्विगणयन्सर्वांस्ततः स्थिर इवाभवत् ॥२०॥

ततो मुहूर्तात्सावित्री भर्त्रा सत्यवता सह ।
आजगामाश्रमं रात्रौ प्रहृष्टा प्रविवेश ह ॥२१॥२५६॥

इति श्री महाभारते सावित्र्युपाख्याने सप्तमोऽध्यायः ॥७॥



८—अथाष्टमोऽध्यायः

पितापुत्रसमागमः

ब्राह्मणा ऊचुः

पुत्रेण संगतं त्वां तु चक्षुष्मन्तं निरीक्ष्य च ।
सर्वे वयं वै पृच्छामो वृद्धिं वै पृथिवीपते ॥१॥

समागमेन पुत्रस्य सावित्र्या दर्शनेन च ।
चक्षुषश्चात्मनो लाभात् त्रिभिर्दिष्ट्या विवर्धते ॥२॥

सर्वैरस्माभिरुक्तं यत्तथा तन्नात्र संशयः ।
भूयो भूयः समृद्धिस्ते क्षिप्रमेव भविष्यति ॥३॥

ततोऽग्निं तत्र संज्वाल्य द्विजास्ते सर्व एव हि ।
उपासांचक्रिरे पार्थ द्युमत्सेनं महीपतिम् ॥४॥

शैब्या च सत्यवांश्चैव सावित्री चैकतः स्थिताः ।
सर्वैस्तैरभ्यनुज्ञाता विशोकाः समुपाविशन् ॥५॥

ततो राज्ञा सहासीनाः सर्वे ते वनवासिनः ।
जातकौतूहलाः पार्थ पप्रच्छुर्नृपतेः सुतम् ॥६॥

ऋषय ऊचुः

प्रागेव नागतं कस्मात्सभार्येण त्वया विभो ।
विरात्रे चागतं कस्मात्कोऽनुबन्धस्तवाभवत् ॥७॥

सन्तापितः पिता माता वनं चैव नृपात्मज ।
कस्मादिति न जानीमस्तत्सर्वं वक्तुमर्हसि ॥८॥

सत्यवानुवाच

पित्राऽहमभ्यनुज्ञातः सावित्रीसहितो गतः ।
अथ मेऽभूच्छिरोदुःखं वने काष्ठानि भिन्दतः ॥९॥

सुप्तश्चाहं वेदनया चिरमित्युपलक्षये ।
तावत्कालं न च मया सुप्तपूर्वं कदाचन ॥१०॥

सर्वेषामेव भवतां सन्तापो मा भवेदिति ।
अतो विरात्रागमनं नान्यदस्तीह कारणम् ॥११॥

गौतम उवाच

अकस्माच्चक्षुषः प्राप्तिर्द्युमत्सेनस्य ते पितुः ।
नास्य त्वं कारणं वेत्सि सावित्री वक्तुमर्हति ॥१२॥

श्रोतुमिच्छामि सावित्रि त्वं हि वेत्थ परावरम् ।
त्वां हि जानामि सावित्रि सावित्रीमिव तेजसा ॥१३॥

त्वमत्र हेतुं जानीषे तस्मात्सत्यं निरुच्यताम् ।
रहस्यं यदि ते नास्ति किंचिदत्र वदस्व नः ॥१४॥

सावित्र्युवाच

एवमेतद्यथा वेत्थ संकल्पो नान्यथा हि वः ।
न हि किंचिद्रहस्यं मे श्रूयतां तथ्यमेव यत् ॥१५॥

मृत्युर्मे पत्युराख्यातो नारदेन महात्मना ।
स चाद्य दिवसः प्राप्तस्ततो नैनं जहाम्यहम् ॥१६॥

सुप्तं चैनं यमः साक्षादुपागच्छत्सकिङ्करः ।
स एनमनयद्बद्ध्वा दिशं पितृनिषेविताम् ॥१७॥

अस्तौषं तमहं देवं सत्येन वचसा विभुम् ।
पञ्च वै तेन मे दत्ता वराः शृणुत तान्मम ॥१८॥

चक्षुषी च स्वराज्यं च द्वौ वरौ श्वशुरस्य मे ।
लब्धं पितुः पुत्रशतं पुत्राणां चात्मनः शतम् ॥१९॥

चतुर्वर्षशतायुर्मे भर्ता लब्धश्च सत्यवान् ।
भर्तुर्हि जीवितार्थं तु मया चीर्णं त्विदं व्रतम् ॥२०॥

एतत्सर्वं मयाऽऽख्यातं कारणं विस्तरेण वः ।
यथावृत्तं सुखोदर्कमिदं दुःखं महन्मम ॥२१॥

ऋषय ऊचुः

निमज्जमानं व्यसनैरभिद्रुतं
कुलं नरेन्द्रस्य तमोमये ह्रदे ।
त्वया सुशीलव्रतपुण्यया कुलं
समुद्धृतं साध्वि पुनः कुलीनया ॥२२॥

मार्कण्डेय उवाच

तथा प्रशस्य ह्यभिपूज्य चैव
वरस्त्रियं तामृषयः समागताः ।
नरेन्द्रमामन्त्र्य सपुत्रमञ्जसा
शिवेन जग्मुर्मुदिताः स्वमालयम् ॥२३॥२८२॥

इति श्रीमहाभारते सावित्र्युपाख्यानेऽष्टमोऽध्यायः ॥८॥



९—अथ नवमोऽध्यायः

सावित्रीप्रभावेणाभ्युदयसिद्धिः

मार्कण्डेय उवाच

तस्यां रात्र्यां व्यतीतायामुदिते सूर्यमण्डले ।
कृतपौर्वाह्णिकाः सर्वे समेयुस्ते तपोधनाः ॥ १ ॥

तदेव सर्वं सावित्र्या महाभाग्यं महर्षयः ।
द्युमत्सेनाय नातृप्यन्कथयन्तः पुनः पुनः ॥ २ ॥

ततः प्रकृतयः सर्वाः शाल्वेभ्योऽभ्यागता नृप ।
आचख्युर्निहतं चैव स्वेनामात्येन तं द्विषम् ॥ ३ ॥

तं मन्त्रिणा हतं श्रुत्वा ससहायं सबान्धवम् ।
न्यवेदयन्यथा वृत्तं विद्रुतं च द्विषद्बलम् ॥ ४ ॥

ऐकमत्यं च सर्वस्य जनस्याथ नृपं प्रति ।
सचक्षुर्वाऽप्यचक्षुर्वा स नो राजा भवत्विति ॥ ५ ॥

अनेन निश्चयेनेह वयं प्रस्थापिता नृप ।
प्राप्तानीमानि यानानि चतुरङ्गं च ते बलम् ॥ ६ ॥

प्रयाहि राजन्भद्रं ते घुष्टस्ते नगरे जयः ।
अध्यास्स्व चिररात्राय पितृपैतामहं पदम् ॥ ७ ॥

चक्षुष्मन्तं च तं दृष्ट्वा राजानं वपुषाऽन्वितम् ।
मूर्ध्ना निपतिताः सर्वे विस्मयोत्फुल्ललोचनाः ॥ ८ ॥

ततोऽभिवाद्य तान्वृद्धान्द्विजानाश्रमवासिनः ।
तैश्चापि पूजितः सर्वैः प्रययौ नगरं प्रति ॥ ९ ॥

शैब्या च सह सावित्र्या स्वास्तीर्णेन सुवर्चसा ।
नरयुक्तेन यानेन प्रययौ सेनया वृता ॥ १० ॥

ततोऽभिषिषिचुः प्रीत्या द्युमत्सेनं पुरोहिता ।
पुत्रं चास्य महात्मानं यौवराज्येऽभ्यषेचयन् ॥११॥

ततः कालेन महता सावित्र्याः कीर्तिवर्धनम् ।
तद्वै पुत्रशतं जज्ञे शूराणामनिवर्तिनाम् ॥१२॥

भ्रातॄणां सोदराणां च तथैवास्याऽभवच्छतम् ।
मद्राधिपस्याश्वपतेर्मालव्यां सुमहद्बलम् ॥१३॥

एवमात्मा पिता माता श्वश्रूः श्वशुर एव च ।
भर्तुः कुलं च सावित्र्या सर्वं कृच्छ्रात्समुद्धृतम् ॥१४॥

तथैवैषा हि कल्याणी द्रौपदी शीलसंमता ।
तारयिष्यति वः सर्वान्सावित्रीव कुलाङ्गना ॥१५॥

वैशम्पायन उवाच

एवं स पाण्डवस्तेन अनुनीतो महात्मना ।
विशोको विज्वरो राजन् काम्यके न्यवसत्तदा ॥१६॥

यश्चेदं शृणुयाद्भक्त्या सावित्र्याख्यानमुत्तमम् ।
स सुखी सर्वसिद्धार्थो न दुःखं प्राप्नुयान्नरः ॥१७॥२६६॥

इति श्रीमहाभारते आरण्यके पर्वणि पतिव्रतामाहात्म्यपर्वणि सावित्र्युपाख्याने नवमोऽध्यायः ॥ ९ ॥

समाप्तं चेदं सावित्र्युपाख्यानम्

ॐ तत्सद्ब्रह्मार्पणमस्तु



TRANSLATION OF THE EPISODE OF SĀVITRĪ

Translation of the Episode of Savitri

CHAPTER I

SĀVITRĪ GOES IN SEARCH OF A HUSBAND

Yudhishthira said :

1. I do not so much grieve for myself, nor these (my) brothers, O great sage, nor the loss of (my) kingdom as I do for this daughter of Drupada.

2. When at the game of dice by those wicked souls (Kauravas) we were afflicted, we were delivered by Krishnā (Draupadi) and she was forcibly carried away from the forest by Jayadratha.

3. Have you ever seen or heard of any lady as chaste and blessed as this Draupadi ?

Mārkandeya said :

4. Listen, O king, how the exalted merit of noble ladies, O Yudhishthira, was entirely obtained by Sāvitrī, a princess.

5. There was a king in the country of Madras, of a virtuous soul and extremely pious. He was well inclined towards Brāhmanas, high-souled, firm in promise and one who had subdued his senses.

6. A sacrificer, foremost among donors, clever and beloved by people living in cities and the country. The

lord of the earth and Ashwapati by name, he was devoted to the welfare of all beings.

7. He was of a forgiving temperament and truthful speech and had conquered his senses but had no issue. And as he advanced in age, he was grieved (at this).

8. And with the object of getting offspring, he observed rigid vows. He began to take a measured amount of food at stated times, lead a life of a celibate and restrain his senses.

9. O best of kings, offering a hundred thousand oblations to the god of fire in honour of Sāvitrī (reciting Gāyatrī Mantra) he ate only a measured quantity of food at the sixth watch of the day.

10–11. He passed eighteen years observing these vows and at the end of the eighteenth year Sāvitrī was pleased with him and getting out from the sacrificial fire with great delight in an embodied form, the goddess Sāvitrī, O king, showed herself to him and bent on giving boons, she spoke these words to the monarch.

Sāvitrī said:

12. With thy pure celibacy, self-restraint, vows and with thy concentrated devotion, O king, I am gratified.

13. O Ashwapati, king of Madras, choose the desired boon. No disregard to your duty should by any means be shown.

Ashwapati said:

14. This act has been begun by me for getting issue and with the desire of attaining virtue. May many sons, O goddess, be born unto me worthy of my family.

15. If you are pleased with me, O goddess, this boon

I choose. Continuity of the line is a great virtue, so the twice-born have said to me.

Sāvitrī said :

16. Having already known this thy intention, O king, I had spoken of thy sons to that revered Grandsire.

17. Through the favour, therefore, of the Self-create, there shall be born unto thee, O gentle king, a daughter of great spirit.

18. You should by no means make any reply. Being pleased, I say this unto you by the mandate of the Grandsire.

Mārkandeya said :

19. Having accepted the words of Sāvitrī by saying "So be it", the king again pleased her, saying "this will happen soon."

20. When Sāvitrī vanished, the king went to his city and lived in his own kingdom, ruling righteously his subjects.

21. And when some time had passed, that king, firm in his vow, begat offspring on his virtuous eldest queen.

22. And then, O bull (excellent) of the Bharatas, the embryo in the womb of the princess in the family of Manu increased like the lord of stars in the sky during the white fortnight.

23. And when the time came she brought forth a daughter with lotus-eyes and that best of kings joyfully performed the ceremonies on her account.

24. And as she was given by the goddess Sāvitrī who was pleased and to whom sacrifices were offered, Brāhmanas and her father named her Sāvitrī.

25. That princess grew like *S'ree* (The goddess of wealth) incarnate and in due time she attained her youth.

26. Beholding her with slender waist and ample hips resembling a golden image, people thought her to be an angel.

27. And checked (overpowered) by her lustre, none could choose her with lotus-leaf-eyes, burning, as it were, by her spirit.

28. Now on some auspicious day, having fasted and taken a full over-head bath she went to the tutelary deity and sacrificing to the fire-god according to rites, made Brahmanas recite *Mantras*.

29. Then collecting flowers offered to God, that lady, appearing like *S'ree* in form presented herself before her high-souled father.

30. And having reverenced his feet and offered the flowers she had brought, that maiden of graceful form folded her hands and stood by the side of the king.

31. Then, seeing his daughter, resembling a celestial damsel, attaining puberty, and not being sought by (prospective) bride-grooms, the king became sad.

The King said:

32. Daughter, this is the time for giving you in marriage and yet none is asking me. Therefore, do you yourself seek for a husband equal to you in qualities (merits).

33. That man who may be desired by you should be notified to me by you. I shall bestow you after deliberation. Choose as you desire.

34. I have indeed heard as it was being recited by the

twice-born in religious scriptures. Do you also, O auspicious girl, listen to me as I tell that to you.

35. "A father that does not bestow is censured and a husband that does not go to his wife in season is abused; so also, a son who does not protect his mother when her husband is dead goes to disgrace."

36. Hearing these words of mine, hurry up to seek for your husband. Do you act in a way so that I may not be censured by gods.

Mārkandeya said:

37. Having thus addressed his daughter and his old ministers, he ordered the attendants, saying (urging) "Go (follow her)."

38. Then, bashfully, as it were, bowing down to the feet of her father, that meek maiden, obeying the words of her father, went out without hesitation.

39. Ascending a golden chariot and accompanied by old ministers, she went to the charming penance-groves of royal sages.

40. There, O dear son, bowing down to the feet of the aged revered people, she gradually went to all the woods.

41. Thus that king's daughter distributing wealth in all sacred places, she went to several places belonging to the principal twice-born.

Thus ends the *first* chapter of the episode of Sāvitrī in the description of the greatness of chaste ladies of the forest section of the great epic.

CHAPTER II

NĀRADA'S SPEECH

Mārkandeya said :

1. Now, when once that king, the lord of the Madras, in the company of Nārada, was seated in his court, engaged in conversation,

2. Sāvitri, having gone to various sacred places and hermitages, came to the house of her father, accompanied by counsellors.

3. Beholding her father sitting with Nārada, that blessed lady touched the feet of both of them with her head and saluted.

Nārada said :

4. Whither had this thy daughter gone? Whence also does she come, O king? And why dost thou not bestow her who is young on a husband?

Ashvapati answered :

5. It was on this very business, indeed, that she had been sent and she returns only now. Hear from her, O celestial sage, the husband she has selected.

Mārkandeya said :

6. That blessed maid, ordered by her father to relate in detail, at once obeyed and said this.

Sāvitrī said :

7. There was, amongst the Shālvas, a righteous Kshatriya king, known as Dyumatsena and he became blind after some time.

8. This blind king possessed of intelligence had an only son. And on account of this very defect he was robbed of his kingdom by an old enemy living in the vicinity.

9. Accompanied by his wife with an infant-child he set off towards a forest and entering a big forest he, of great vows, began to practise austerities.

10. His son, born in the city and grown in the penance-grove, named Satyavān, worthy of me, has been accepted by me in my mind as my husband.

Nārada said :

11. Alas, O king, a great wrong has been done by Sāvitrī, since, unknowingly she hath chosen Satyavān, though of good qualities.

12. His father speaketh the truth and his mother also is truthful in her speech and so, the Brāhmanas have named him Satyavān—the truthful.

13. When a child, he was very fond of horses, and used to make horses of clay and also to draw pictures of horses and so he is also called Chitrāshwa—a painter of horses.

The King said :

14. Is that prince Satyavān who is devoted to his father possessed of energy and intelligence and forgiveness? Is he brave?

Nārada replied :

15. He is energetic (brilliant) like the sun, intelligent

like the god of speech—Brihaspati, brave like Indra, the great, and forgiving like the earth.

Ashwapati (then) asked :

16. And is the prince Satyavān generous in gifts and devoted to Brāhmanas? Is he handsome and liberal and lovely in appearance?

Nārada replied :

17. The mighty son of Dyumatsena is like Rantideva, the son of Sānkriti, in charity according to his power, like Shibi, the son of Ushinara, in his devotion to Brāhmanas and truthfulness.

18. He is generous like Yayāti and lovely in look like the Moon. In beauty of form he is like one of the twin Ashwins.

19. He is self-controlled, mild, brave, truthful and restrained in his senses. He is devoted to his friends, free from malice, modest and brilliant.

20. In brief, it is said by those who are advanced in penance and character that he is always straight-forward and firm in moral rectitude.

Ashwapati said :

21. Reverend sir, thou tellest me that he is endowed with all good qualities; but tell me his defects also if he hath any.

Nārada said :

22. He hath only one defect which stands, transgressing his qualities, and that defect is incapable of being passed over even with the great efforts.

23. He hath only one defect and none else. That Satyavān, within a year from today, short-lived as he is, will cast off his body.

(*At this*) *The King said :*

24. Come, Sāvitrī, go and choose another, O blessed girl. This is a very great defect in him and it surpasses all his merits.

25. As this revered Nārada, honoured (even) by gods, says, he, with short life, will throw away his body within a year.

(*Hearing this*) *Sāvitrī said :*

26. The division of the ancestral property is made only once, a daughter is given away in marriage only once and only once does a man say "I give"; These three things take place only once.

27. Whether long-lived or short-lived, with merits or without merits, the husband is chosen by me only once; I shall not choose another.

28. Having settled a thing in mind, it is then said in words and afterwards it is carried out in practice. My mind is a proof of it.

Nārada said :

29. O best of men, the resolution of thy daughter, Sāvitrī, is firm. By no means can she be checked from this.

30. In no other man are those virtues (to be found) which exist in Satyavān, indeed. The bestowal of thy daughter is verily approved of by me.

The King said :

31. What is said by your honour cannot be shaken off

and is true. I shall act in this very way as your worship is my preceptor.

Nārada said :

32. May there be no obstacle in the bestowal of your daughter, Sāvitrī. I shall now depart. May it be well with you all.

Mārkandeya said:

33. (74). Having thus addressed Nārada rose up and went to heaven, and the king, on his part, got ready everything connected with the marriage.

Thus ends the chapter second.

CHAPTER III

SĀVITRĪ—THE GOOD HOUSEWIFE

Mārkandeya said :

1. Now brooding over that very speech (of Nārada) regarding his daughter's marriage, the king brought together all those materials required for the nuptials.

2. Then summoning all the old Brāhmanas and sacrificial (Ritvijas) with the family priests, he set out with his daughter on an auspicious day.

3. And going to the holy (मेध्यं) forest and arriving at the hermitage of Dyumatsena, the king in the company of Brāhmanas approached that royal sage on foot.

4. Then he beheld there the illustrious blind king seated on a holy seat (बृसी) of the sacred Kusha grass spread under a Shāla tree.

5. After duly worshipping the royal sage, the king (Ashwapati), well-controlled in his speech introduced himself.

6. Thereupon, offering him materials of worship (such as milk, curds, honey etc.) and a seat and a cow, that virtuous monarch asked the king (his guest) the cause of his visit.

7. The king related everything regarding his intentions and the necessary duty with reference to Satyavān.

Ashwapati said :

8. O royal sage, this beautiful girl, by name Sāvitrī, is my daughter. O thou versed in morals, do thou, according to our code of laws, accept her from me as your daughter-in-law.

Dyumatsena said :

9. Deprived of our kingdom, we have resorted to the forest, we practise virtue, leading the life of well-restrained ascetics. How will thy daughter, unworthy of a forest residence, live in this hermitage and suffer this hardship?

Ashwapati said :

10. When my daughter and I know very well that happiness and misery are born and destroyed (are not stationary), such words should not be used for a person of my type; I have come here, O king, with a definite resolution.

11. Through friendship I am bowing down to you; it does not behove you to kill my hope. Through love I have come to you; you should not say 'no' to me (decline or disregard).

12. I am worthy of you and you are worthy of me and both of us are fit (for an alliance). Therefore, accept my daughter as your daughter-in-law and wife of Satyavān.

Dyumatsena said :

13. This my alliance with you was already desired by me. But being consequently deprived of my kingdom, I was hesitating.

14. Let this desire, now, which was formerly

entertained by me, be accomplished this same day. You are, verily, a welcome guest to me.

15. Then, collecting together all the twice-born residing in the hermitages, the two kings celebrated the marriage with due rites.

16. Having bestowed his daughter with suitable dress and ornaments, Ashwapati went to his own house in great joy.

17. Satyavān also, having obtained that wife endowed with all virtues, was highly pleased and she, on her part, rejoiced on getting him, whom she wanted to get, as her husband.

18. When her father had gone, she threw off all her ornaments and accepted barks and clothes dyed in red.

19. By her services and virtues and humility (love) and self-restraint and by offices argeeable to all, she pleased everybody.

20. She pleased her mother-in-law by attending to her person and by dressing her and doing such other services, her father-in-law by offering him a divine worship and controlling her speech.

21. So also, she pleased her lord by her sweet words, her skill, her calmness and her service in private.

22. Then, living thus in that hermitage and practising penance, some time, O Bharata, passed away.

23. But the words spoken by Nārada were present in the mind of Sāvitrī, day and night and so she was ever in a sorrowful mood.

Thus ends the Chapter Third

CHAPTER IV

THE AUSTERE PENANCE OF SAVITRI

Mārkandeya said :

1. Then once when a number of days—much time—had passed, the hour when Satyavān was to die arrived.

2. The words uttered by Nārada were ever present in the heart of Sāvitrī who was counting every day that was passing.

3. Having ascertained that her lord was to die on the fourth day, she observed a vow (of fast) continuously for three days and nights.

4. Hearing of that vow of hers the king was much grieved and, rising up said these words to Sāvitrī in order to soothe her.

Dyumatsena said :

5. This vow that is begun by you is very hard, O princess. To live thus without food for three nights is extremely difficult.

Sāvitrī said :

6. You need not be sorry, father; I shall be able to practise it through. I have undertaken it with a certain resolution and perseverance and perseverance is the cause of success.

Dyumatsena said :

7. I can by no means ask you to break your vow; one of my type should rather say—"Do you complete your vow?"

Mārkandeya said :

8. Having said this to her the high-minded Dyumatsena stopped and Sāvitrī, continuing to fast began to appear lean like a wooden doll.

9. O bull among Bharatas, the whole night passed while Sāvitrī, in great sorrow, was brooding over the fact that her husband would die the next day.

10. When (the next day) the sun had come up (from the horizon) about four hands (युगं-हस्तचतुष्कं) thinking that that was the (fatal) day and finishing her morning rites, she offered oblations to the flaming fire.

11. She, then, bowed down to all the aged Brāhmanas and father-in-law and mother-in-law in regular order, and stood before them, folding her hands and restraining her senses.

12. And for Sāvitrī all the ascetics dwelling in the penance-grove uttered agreeable and auspicious blessings that she should never be separated from her husband (never suffer widowhood).

13. Sāvitrī merged in contemplation and concentration accepted all those benedictions of ascetics, saying in her mind—" So be it."

14. And the king's daughter, expecting the hour and the moment and reflecting on the words of Nārada, was much grieved.

15. Then the mother-in-law and the father-in-law,

O best of Indians, said, out of love, these words to the princess seated in a retired corner.

16. The vow as it is prescribed is completed by you. The time for your meal has come; so do what is to be done next.

Sāvitrī said:

17. Now that I have completed the proposed vow, I shall take my food when the sun sets. This is the resolve in my heart and this vow have I taken.

Mārkandeya said:

18. When Sāvitrī was saying thus with regard to her food, Satyavān, taking his axe upon his shoulder, set out for the woods.

19. Sāvitrī, however, said to her husband: "It behoves you not to go alone. I will accompany you. I cannot bear separation from you. (I cannot leave you alone.)"

Satyavān said:

20. You had never gone to the forest before, and the path, O noble lady, is troublesome; and you are reduced by the fast on account of your vow. How can you walk on foot?

Sāvitrī:

21. I feel no languor on account of the fast nor do I feel any exhaustion too. It does not become you, therefore, to prevent me as I had made up my mind to go.

Satyavān:

22. If you are resolved to go, I shall do what is

agreeable to you. Do you, however, take the permission of my parents so that I may not be guilty of any fault.

Mārkandeya continued :

23. (On this) Sāvitrī, of great vows, saluted her mother-in-law and the father-in-law and said: "Here is my husband going to the woods for bringing fruits.

24. I wish to accompany him if permitted by the revered lady-mother and the father-in-law. Today I cannot bear separation from him.

25. Your son is setting out for the sake of his elders and the sacrificial sacred fire. He cannot be dissuaded. He could be prevented had he to go to the forest on any other mission.

26. I did not go out of the hermitage for a little less than a year. I am, indeed, extremely curious to see the blossoming forest."

Dyumatsena said :

27. Since Sāvitrī was given to me by her father as my daughter-in-law, I do not remember if any words attended with a request were ever spoken by her.

28. Let my daughter-in-law, therefore, obtain her object as she desires. No inattention, however, my daughter, be shown to Satyavān on the way.

Mārkandeya continued :

29. Permitted by both of them the illustrious Sāvitrī departed with her lord smiling apparently but with a grieving heart.

30. And that lady of large eyes saw on all sides

picturesque and delightful woods inhabited by swarms of peacocks.

31. And Satyavān sweetly said to Sāvitrī: "Behold these rivers of sacred currents and these excellent trees (नग) adorned with blossoms."

32. But the blameless Sāvitrī continued to watch her lord in all moods and recollecting the words of the sage, she at times thought him to be already dead.

33. And with her heart cut in twain that damsel, of soft gait, kept on following her lord expecting that (fatal) hour.

Thus ends the Chapter Fourth

CHAPTER V

THE APPEARANCE OF THE GOD OF DEATH AND HIS FAVOUR

Mārkandeya said:

1. Then the powerful Satyavān, accompanied by his wife, plucked (took) fruits and filled his bag or vessel (कठिनं) with them. Then he began to cut branches of trees (wood).

2. While he was hewing wood, he began to perspire, indeed, and on account of that exercise his head began to ache.

3. And afflicted with toil he came to his beloved wife and said: "Owing to this exercise my head is aching.

4. And O Sāvitrī, my limbs and the heart also are, as it were, burning. And I feel myself to be uneasy, as it were, dear of measured speech.

5. I feel as if this my head is being pierced with pikes. Therefore, O blessed lady, I wish to sleep, I have no power to stand."

6. That Sāvitrī, quickly advancing and approaching her husband, sat down upon the ground and placed his head upon her lap.

7. Then the poor lady, thinking of the words of Nārada, calculated the time, the day, the hour and the moment.

8. The next moment she saw a person clad in red dress, his head decked with a crown. He had a monstrous body, radiant like the sun.

9. He was of a bright dark hue, had red eyes, carried a noose in his hand and terror in look. He was standing by the side of Satyavān and was steadily staring at him.

10. Seeing him she suddenly got up, placing gently her husband's head (on the earth) and folding her hands spoke with a trembling heart in distress.

Sāvitrī said :

11. I take you to be a deity, because you have a superhuman form. If you will, tell me, O chief of the gods, who you are and what you want to do.

Yama replied :

12. You are devoted to your husband, O Sāvitrī, and you are endowed with asceticism also. Therefore I speak to you; take me to be Yama, O blessed girl.

13. This your husband, Satyavān, a king's son, has lost his life. I am taking him away binding him (in this noose). Know this to be what I want to do.

Sāvitrī said :

14. It is heard that your messengers come to take away mortals, O god. Then, O Lord, why has your reverence come in person?

Mārkandeya continued :

15. Thus addressed, the illustrious lord of the Manes began to tell her everything exactly what his intentions were.

16. "This (prince) is righteous and beautiful and an ocean

of merits. He does not deserve to be taken away by servants. So I have come in person."

17. Then Yama forcibly took out of the body of Satyavān a person of the measure of the thumb, bound in noose and brought under control.

18. When the life was taken out, that body, deprived of breath and its lustre gone, became motionless and displeasing to the eyes.

19. Then binding the life, Yama started towards the south and Sāvitrī also, overwhelmed with grief, perfected in her self-restraint and vows, extremely blessed and devoted to her husband, followed Yama.

Yama :

20. Desist and go back, Sāvitrī. Perform the funeral obsequies of your lord. You are free from all your obligations or debt to your husband and you have come as far as it is possible to come.

Sāvitrī :

21. Where my husband is being taken away or whither he goes of his own accord, I must follow him there. This is the eternal custom.

22. On account of asceticism, devotion to elders, love for my lord, my vow and your favour as well, my course is unimpeded.

23. The wise who have realised the truth or true knowledge that by walking seven steps with another one contracteth friendship with one's comrade. Keeping that friendship in view, I shall speak something. Listen to it.

24. Those who have not brought their senses under

control cannot perform religious rite in a forest or a city, can acquire no merit by performing sacrifices etc. or leading the life of four orders, celibacy, domesticity, retirement into the woods or renunciation of the world. (वने, धर्मं, वास and परिश्रमं stand for the life of a वानप्रस्थ, a गृहस्थ, a ब्रह्मचर्य and a सन्यासी). The wise declare that the fruit of religious merit consists of true knowledge or self-realisation. (विज्ञानाय धर्मः इति). The virtuous, therefore, say that religious merit (धर्मः) is the foremost of all things.

25. By practising the duties of even one of these four orders of life according to the directions of the virtuous (*i.e.*, with devotion and faith without hypocrisy) we have attained to the path of true knowledge. And, therefore, I do not desire the second (celibacy) or third (renunciation) order of life. It is for this that the good have declared religious merit to be the foremost of all things.

Yama :

26. Stop now and go. I am pleased with these your words uttered in proper accents and couched in proper vowels and consonants and based on reasoning. Ask for any boon except the life of this (Satyavān) and I shall give you all that, O girl of flawless soul.

Sāvitrī :

27. Robbed of his own kingdom and bereft of eyes, my father-in-law is living a forest-life in a hermitage. Let that king through thy favour attain his eye-sight and become strong like the fire or the sun.

Yama :

28. O you of blameless conduct, I grant you this boon.

It will be as you said. I see that you are fatigued by your journey. Stop, therefore, and return so that you may not suffer weariness.

Sāvitrī :

29. What weariness can I suffer in the presence of my husband? I should certainly go where my husband is. Where you carry my husband, there I shall also go. O chief of the gods, do you again hear (know) my speech.

30. Even a single meeting with the good is highly desirable and still more so is friendship with them. Thus they declare. Intercoursè with the virtuous can never be fruitless. Therefore, one should live in the company of the righteous.

Yama :

31. The words that you have spoken, the meaning of which is so very beneficial, are delightful to the mind and enhance the wisdom even of the wise. Therefore, O lady, solicit a second boon again, of course, except the life of Satyavān.

Sāvitrī :

32. Let that monarch regain his kingdom of which he, my intelligent father-in-law, was deprived formerly; and may that superior of mine (श्वशुरः) never renounce his duties. This is the second boon that I choose.

Yama :

33. The king shall shortly regain his own kingdom and he shall not swerve from his own duty. Your desire being done by me, O daughter of the king, cease and return so that you may not be tired.

Sāvitrī :

34. All these creatures are restrained by you by your decrees and having restrained them, you take them to the fruit of their actions (निकामया) (If the reading be नकामया it would mean you take them away, not according to your will, but on account of the influence of their own deeds, to enjoy the fruit). Therefore, O god, your Yamatva—nature of being a governor,—is well known. (People call you Yama.) Listen to the words I say.

35. Mildness towards all creatures in thought, word and deed, kindness and charity (giving what is asked for). This is the eternal duty of the virtuous.

36. This world is like this (my husband, *i.e.*, mortal). Men are destitute of power and skill. (अ-शक्ति-पेशला = अशक्ताः अपेशलाः). But the good show mercy even to their foes when they come for it.

Yama :

37. Just as water is to a thirsty soul, so are these words spoken by you. Ask for any boon, O blessed lady, once again whichever you want, except Satyavān's life.

Sāvitrī :

38. That lord of the earth, my father, has no issue. Let him have a hundred sons, born of his loins, who may continue his line. This is the third boon I ask for.

Yama :

39. May your sire, O auspicious girl, obtain a hundred illustrious sons who will perpetuate his line. With your desire fulfilled, O princess, return; you have come far enough.

Savitri:

40. I do not feel the length of the way by the side of my lord. My mind, verily, is running still farther off. While going, listen again to the words that I utter presently.

41. You are the powerful son of Vivaswat (the sun) and so you are called Vaivaswata by the wise (*i.e.*, the son of the Lord of the Universe). And, O lord, on account of your rule ([illegible]) treating all beings equally ([illegible]), you have been called the Lord of Justice.

42. That confidence which one places in the righteous is not placed even in one's own self. Therefore, everybody specially desires intimacy with the righteous.

43. It is on account of the goodness of the heart that confidence, indeed, is inspired in all creatures. Therefore, everybody particularly places confidence in the righteous.

Yama:

44. The words you have uttered, O fair lady, I have not heard from anybody else other than you. I am pleased with this. Except Satyavan's life, solicit a fourth boon and then go away.

Savitri:

45. Both of me and Satyavan's loins, born of both of us, let there be a century of sons, shining with strength and prowess, capable of perpetuating our line. This the fourth boon I beg of you.

Yama:

46. A century of sons, shining with strength and prowess, and causing you great delight, shall be born unto

you, O delicate lady. Let there be, O king's daughter, no more weariness to you. Now return. You have already come too far.

Sāvitrī :

47. The good always practise eternal morality. (And so how can I have sons if Your Worship takes away my husband.) So also the good never sink in despondency nor feel grieved. (But act up to their word.) The meeting of the pious with the pious is never futile. Nor is there any danger to the pious from the pious.

48. It is these virtuous souls who by their truth make the sun move and it is they that support the earth by their penance. It is the righteous who are the resort of the past and the future. And, O king, the saintly people are never cheerless in the company of the saints.

49. Knowing this to be the eternal practice of the venerable and virtuous, the good doing good to others never expect anything in return.

50. A favour shown by the good never is fruitless. Neither interest nor respect suffers any injury. Because all these three attributes are ever to be found in the righteous, they always become the protectors of others.

Yama :

51. The more you speak that in which are collected the principles of morality, which is agreeable to the mind, full of honied phrases and pregnant with great meaning, the more is my devotion for you. Ask for an incomparable boon, you chaste lady.

Sāvitrī :

52. The desired object cannot be accomplished by the boon given by you to me without union with my husband. (अन्यैः). Therefore, O giver of boons, among other boons I ask for this boon: let this Satyavān be brought back to life. I am dead, indeed, without my husband.

53. I do not wish for happiness without my husband, nor do I wish even for heaven without my lord. I want no prosperity without my husband nor do I desire to live without him.

54. You yourself have given me a boon of getting a hundred sons and my husband is being taken away by you yourself. So I choose only this boon: let this Satyavān come to life, for thereby your own words will be true.

Mārkandeya continued :

55. Thereupon saying—'So be it,'—Vivaswat's son, Yama, the dispenser of justice, untied his noose and with a cheerful heart said this to Sāvitrī.

56. Here, O auspicious lady, giving joy to your family, I free your husband. You can take him, being free from disease. He will attain to success.

57. And along with you he will obtain a life of four hundred years. And performing sacrifices with due rites, he will achieve great fame in this world.

58. Satyavān will beget on you a hundred sons and these of the warrior tribe will, with their sons and grandsons, be kings.

59–60. And they will be famous ever in connection with your name. And your father also will have a hundred

sons from your mother, Mālavī and they, with their sons and grandsons will always be known by the name of Malavas, your brothers and Kshatriyas, comparable to celestials.

61. Having given these boons to Sāvitrī and asked her to return, the powerful Lord of Justice went to his own abode.

Thus ends the Chapter Fifth

CHAPTER VI

SATYAVAN REGAINING CONSCIOUSNESS

1. Yama having gone, Sāvitrī, obtaining the soul of her husband went where the dark corpse of her husband lay.

2. Seeing her husband on the ground, she approached him and taking hold of him, she placed his head on her lap and sat down on the ground.

3. Satyavān, regaining consciousness and eyeing her lovingly again and again like one returned after a long journey, said to her.

Satyavān :

4. Alas ! I slept so long ! Why was I not awakened ? And whither is that dark man who was dragging me gone ?

Sāvitrī :

5. You slept very long on my lap, O bull among men. That revered god, Yama, the ruler of creatures, has gone away.

6. You are refreshed, O fortunate prince, and your sleep has gone. If possible, rise up. See the night is advancing.

Mārkandeya continued :

7. Then getting consciousness and rising up like one who had a happy sleep, Satyavān saw all the quarters and the woods and said :

8. I came out with you, O dear of slender waist, to collect fruits and then, while hewing wood I had a headache.

9. Intensely troubled by the heat of the headache and unable to stand any longer, I slept on your lap; I remember all this, auspicious wife.

10. My mind, then, as I was embraced by you, was taken away by sleep and then, I saw terrible darkness and a man of great effulgence.

11. If you know it, tell me, O you of slender waist, what it was. Whether it was a dream seen by me or whether it was a reality.

12. Then Sāvitrī said to him: "The night is deepening. Tomorrow, O prince, I shall tell you all as it happened.

13. Rise, get up! May it be well with you! See your parents, my lord of excellent vows. This night is deepening. The sun has already gone.

14. These night-rangers of cruel voices are moving about in joy. And the sounds of leaves and of animals treading through the woods are being heard.

15. These terrible female jackals, resorting to the south-west, are giving out horrible shrieks and causing my heart to tremble."

Satyavān :

16. Enveloped in pitchy darkness the forest wears a fearful aspect. You will not discern the path and you cannot go.

Sāvitrī :

17. In this forest which was on fire today, there stands a dry tree that is burning. This fire also being blown by wind is seen in some places.

18. Consequently I shall bring some fire and burn here all round. Here are these faggots. You do remove your anxiety.

19. (I will do this) if you are not able to go for I see that you are unwell and will not discern the track in this forest covered in darkness.

20. Tomorrow morning when the woods become visible, we shall go hence if you so wish. We shall stay here for one night if, O sinless one, that be your liking.

Satyavān :

21. The pain in my head is gone and I feel my limbs quite at ease. I wish to have the company, born of your favour, of my mother and father.

22. Never before did I return to the hermitage after the proper time. Even before the evening is gone, my mother prohibits me.

23. Even when I go out by day my parents become anxious and my father searches for me with all the inhabitants of the hermitage.

24. Before this, by my parents, extremely grieved, was I taunted many a time, saying: " Thou comest very late."

25. What, indeed, may be their condition for me today is what I am thinking of. If I am not seen by them, they will be very highly grieved.

26. One night before this, the old parents, endowed with great love for me, were greatly grieved and with tears in their eyes said to me.

27. "Deprived of thee, O dear son, we cannot live even for a moment. As long as thou livest, so long we also live for certain.

28. Thou art the light of these blind old parents; in thee is established our family. On thee depends our funeral rice-ball, our fame and the continuity of our line."

29. My mother is old, the father is old and I am, indeed, their crutch. To what condition will they go if they see me not in the night?

30. I hate this my slumber on account of which my father and my unoffending mother have been brought to peril for my sake.

31. I, too, have been thrown into this risk and brought to this painful calamity. I cannot bear to breathe without my parents.

32. It is certain that my blind father with a disconsolate mind, is asking about me by this time every one of the inhabitants of the hermitage.

33. I do not so much grieve for myself, O blessed wife, as I do for my sire and for my weak mother also, following her lord.

34. Surely on my account they will go great grief today. I live only so long as they live. They must be supported by me, indeed. And I know, too, that I must do what is pleasing to them.

Mārkandeya said :

35. Saying thus, that virtuous soul ever devoted to and fond of, his parents,

36–37. Afflicted with grief, held up his hands and wept aloud in woeful accents. Then seeing her lord tormented with grief in that way, the righteous Sāvitrī, wiping off the tears from his eyes, said: "If I practised penance, if I gave away in charity, if I sacrificed,

38. Then may this night be propitious for my father-in-law, mother-in-law and husband. I do not, indeed, remember to have told a lie even in jest. Let by virtue of that troth my father-in-law and the mother-in-law hold their lives."

Satyavān said :

39. I long for the sight of my parents. Proceed, Sāvitrī, do not tarry any longer.

40. If I find any evil falling on my mother and father, I touch my soul with truth (swear), O elegant beauty, I will not live.

41. If you have any regard for virtue, if you want me to live, if what is pleasing to me should be done, let us reach the hermitage by the nearest way.

Mārkandeya continued :

42. Then the noble Sāvitrī, rising up and tying her hair, raised her husband, holding him in her arms.

43. And Satyavān also, having risen up and rubbed his limbs with his hands, cast his eyes in all quarters and caught sight of his wallet.

44. Then Sāvitrī said unto him: "You will collect fruits tomorrow. For your ease and safety I shall carry this your axe."

45. Then hanging up the wallet with the contents upon the bough of a tree, and taking up the axe she came back to her husband.

46. And then, placing her lord's left arm on her left shoulder and embracing him with her right arm, that lady of beautiful thighs proceeded (slowly) with elephant's gait.

Satyavān said :

47. The paths, O timid one, are well-known to me on account of my frequently coming here. And by the moonlight seen between the trees also I can discern them.

48. We have reached the path along which we gathered fruits. Proceed by the way that we had come, O auspicious lady. Feel no doubt.

49. In this grove of Palāsha trees the path diverges into two. Go by the way that lies to the north of it and hurry up.

50. I feel quite well now and have resumed my strength. I long to see both my parents. While still saying this, Satyavān in great haste arrived at his hermitage.

Thus ends the Chapter Sixth

CHAPTER VII

THE LAMENTATION OF THE PARENTS

Mārkandeya said :

1. At this very time, indeed, the mighty Dyumatsena, obtain his eye-sight and his vision being clear, he could see everything.

2. Having gone to every hermitage in the company of his wife, Shaibyā, in search of his son, O best of Bharatas, he was in great distress.

3. That night the (old) couple went about searching hermitages, rivers, woods and lakes.

4. Hearing any sound whatever they would raise their heads and expecting their son they would say: "Here comes Satyavan with Sāvitrī."

5. They would rush as if they were mad with their feet torn, cracked, wounded and bleeding and their bodies pierced with thorns and blades of Kusha grass.

6. Then all the Brāhmanas dwelling in the hermitage came to them and surrounding them on all sides, comforted them and brought them back to their own asylum.

7. There he with his wife, surrounded by aged ascetics was cheered up with wonderful stories of former kings.

8. Then the old couple, even when consoled, recollecting the incidents of their son in early age, was extremely grieved.

9. And afflicted with grief they began to utter piteous cries of "Alas, O son, alas, O chaste daughter-in-law, where are you? Where are you?" and wept. Then a Brāhmaṇa of truthful speech from amongst them said to them.

Suvarchas said:

10. As his wife, Sāvitrī, is endowed with penance, self-restraint and good conduct, Satyavān does live.

Gautama said:

11. Vedas with their members have been studied by me and great ascetic merit is collected by me. And I have practised a strictly celibate vow and gratified the Fire-god and superiors.

12. With an attentive mind I have ever observed all the vows. I have observed fast, living upon air alone according to rites.

13. By virtue of this penance I know all the doings desired by others. You, therefore, take it for certain that Satyavān lives.

His disciple said:

14. As the words fallen from the lips of my preceptor can never be false, Satyavān liveth.

The Seers said:

15. As his wife, Sāvitrī, is endowed with all the good marks indicating immunity from widowhood, Satyavān lives.

Bharadvāja said:

16. As his wife, Sāvitrī is accomplished in asceticism,

restraint, and chastity, I am sure Satyavān liveth.

Dālbhya said :

17. Since the sight has risen in you and since Sāvitrī has gone without food according to her vow, Satyavān lives.

Apastamba said :

18. As in all the quarters which are clear and still, the voices of birds and beasts are rising and as your behaviour has ever been worthy of a king, Satyavān breathes.

Dhaumya said :

19. As your son is possessed of all the virtues and as he is loved by people and endowed with signs of long life, I am certain Satyavān lives.

Mārkandeya said :

20. Thus consoled by those ascetics of truthful word Dyumatsena, pondering over all points, was a little composed.

21. A moment after this Sāvitrī with her husband, Satyavān, reached the hermitage in the night and entered it in joy.

Thus ends the Chapter Seventh

CHAPTER VIII

THE MEETING OF THE PARENTS AND THE SON

Brāhmanas said :

1. Beholding this meeting with your son and restoration of your vision, we all wish you prosperity, O lord of the earth.

2. We congratulate you on the threefold growth, namely, the meeting of your son, the sight of Sāvitrī and the acquisition of your vision.

3. What was said by all of us has come to pass. There is no doubt. Henceforth you will rapidly grow in prosperity.

4. Then all those twice-born lighted a fire there and sat round near the lord of the earth, Dyumatsena, O son of Kunti:

5. Shaibyā and Satyavān and Sāvitrī, standing apart, sat down with their grief gone, permitted by all of them.

6. Then all those dwellers of the forest, sitting with the king, asked, O son of Prithā, the son of the king through curiosity.

The Sages said :

7. Why did you not come earlier with your wife, O eminent prince? Why did you come late in the night? What obstacle had you?

8. We do not know, O prince, why you alarmed your father, mother, and the whole forest. Please tell us all that.

Satyavān said :

9. Being permitted by the father I went to the forest with Sāvitrī. Then while cutting wood in the forest, I had head-ache.

10. And on account of pain, I slept long. This is what I know. I never slept so long before.

11. So that all of you might not be grieved, I came so late in the night. There is no other cause for this.

Gautama said :

12. You do not know why your father got his vision all of a sudden. It behoves Sāvitrī to tell us this.

13. I wish to hear this, Sāvitrī, because you know the principles of good and evil. I know that you are, O Sāvitrī, as it were the goddess Sāvitrī—the progenitrix of Vedas—herself in splendour.

14. You know the cause of this. Therefore, let it be told truly. If it is no secret of yours, tell us something about it.

Sāvitrī said :

15. It is surely as you know. Your wish is not otherwise, indeed. I have no secret. Please listen to the exact truth.

16. The death of my husband had been foretold by the high-souled Nārada, and today was the appointed day and, therefore, I did not leave him alone.

17. And when he was asleep, Yama in person approached him with his messengers. He began to take him away, tying him in his noose, towards the direction inhabited by the Manes.

18. I praised that mighty god with truthful words. And he gave me five boons and hear them from me.

19. The eye-sight and his own kingdom: these two boons for my father-in-law; a hundred sons to my father and a hundred sons to myself have been obtained.

20. And my lord, Satyavān, has obtained a life of four hundred years. It was for the life of my husband that I observed this vow.

21. This is the whole cause related to you by me in detail. I have also told you how this great misfortune resulted in happiness.

The Sages said :

22. O chaste lady, by you of excellent disposition, good vows and high merit and noble birth, was rescued this family, indeed, of illustrious kings, this family which was sinking in a pool of darkness and overwhelmed with calamities.

Mārkandeya continued :

23. Having thus praised and reverenced that excellent lady, those seers assembled there bade farewell to the best of kings as well as his son and speedily went home in peace and joy.

Thus ends the Chapter Eighth

CHAPTER IX

ACQUISITION OF PROSPERITY BY THE LUSTROUS POWER OF SĀVITRI

Mārkandeya said :

1. When that night had passed away and the orb of the sun had risen, all those ascetics, having performed their morning rites, assembled together.

2. Those great sages were not satisfied with relating again and again to Dyumatsena all the great fortune of Sāvitrī.

3. Then all the subjects, O king, came from Shālva and told that the enemy was killed by his own minister.

4. They related as it happened that the troops of the enemy, hearing that their master was killed together with his allies and relations, fled away.

5. And also that all the people were unanimous in their opinion regarding the king that he should be our king whether with vision or without it.

6. With this resolve we have been, O king, sent here and these cars and this army of yours consisting of four kinds—viz., infantry, cavalry, elephants and chariots, have arrived.

7. Do go, king; may it be all well with you! Your victory has been proclaimed in the city. Do you occupy for ever the seat of your father and grandfather (hereditary).

8. Seeing the king possessed of eye-sight and strong in body, they all bowed down with their heads, their eyes expanding with wonder.

9. Then bowing down to all the old Brāhmanas, living in hermitages, and being honoured by them all, Dyumatsena set off towards the city.

10. And Shaibyā also, accompanied by Sāvitrī, started, surrounded by army, in a vehicle borne by men (palanquin) furnished with brilliant sheets.

11. Then the priests installed (by sprinkling holy water on his head) through love Dyumatsena as the king and his high-souled son as the crown prince.

12. Then during a long period of time Sāvitrī gave birth to a hundred sons who enhanced the fame of the family and were brave and never turned away from battle.

13. And in the same way she had a century of highly powerful uterine brothers, born to Aswapati, the lord of Madras, by Mālavī.

14. Thus did Sāvitrī raise from the pitiable condition herself, her father, her mother-in-law, her father-in-law and the whole family of her husband.

15. In the same way this blessed daughter of Drupada, highly esteemed for her character, will rescue you all like Sāvitrī, the noble lady.

Vaishampāyana said :

16. Thus that son of Pāndu, Yudhishthira, appeased by the high-souled, O king, lived in the forest of Kāmyaka, being free from grief and anxiety.

47 The man that listeneth with devotion to this excellent legendary story of Sāvitrī will be happy and successful in all undertakings and will not meet with misery.

Thus ends the episode of Sāvitrī in the section of the greatness of chastity in the Forest division of the revered great epic.

NOTES

Chapter I

पूर्वदृष्टा—दृष्टपूर्वा-भूतपूर्वे चरट् इति निर्देशात् पूर्वस्य परनिपातः सहसुपेति समासः। उपजग्मिवान्—क्वसुः—Perf. Parti. ब्रह्मचारी अष्टविधमैथुनाभाववान्। स्मरणं कीर्तनं केलिः प्रेक्षणं गुह्यभाषणम्। संकल्पोऽध्यवसायश्च क्रियानिर्वृतिरेवच॥ एतन्मैथुनमष्टांगं प्रवदन्ति मनोषिणः। विपरीतं ब्रह्मचर्यम्॥ अग्निहोत्रम्—Sacred-fire-preservation. दक्षिणाग्निः, गार्हपत्यः, आहवनीयः इति त्रयोऽग्नयः। ईप्सा—आप्तुमिच्छा, सन्-टाप्। चित्, चन, स्वित and अपि change an interrogative pronoun or adverb into an indefinite one. ज्येष्ठा—superl. of वृद्ध। त्वर—should be त्वरस्व। Archaism. ह—A particle.

Chapter II

आसीनं pre. parti. of आस्। बत—खेदे। अजानन्त्या-अजानत्या pre. parti. fem. आर्षः। गच्छस्व—आर्षः। सकृदंशो etc. is seen in मनुस्मृति also त्रिदिवं-तृतीयाद्यौः लोकः। वृत्ति-विषये त्रिशब्दस्य त्रिभागवत् पूरणार्थत्वम्।

Chapter III

कौश्यां बृस्यांकुशमये आसने। निवर्ततु-निवर्ततां। आर्षः। अतिथिः—एकरात्रं तु निवसन्नतिथिर्ब्राह्मणः स्मृतः। अनित्यं हि स्थितो यस्मात्तस्मादतिथिरुच्यते॥ इति मनुः॥ परिच्छदं Dress, dependents etc. अर्घ्य—आपः क्षीरं कुशाग्रंच दधि सर्पिः सतण्डु-

लम् । यवः सिद्धार्थकश्चैव अष्टांगोऽर्घः प्रकीर्तितः ॥ It often consists only of water given in a Drona and forms part of a Madhuparka ceremony. तपस्यति—Deno. from तपस्.

Chapter IV

प्रतीक्षन्ती—अवेक्षतो are old आर्ष forms. They should be प्रतीक्षमाणा-आवेक्षमाणा.

Chapter V

कठिनं—स्थालीम्। वै A particle. दूयति-इच्छे-निरीक्षन्तं-प्रवेपती-अभिभाषामि-भाषसि-अभाषताम्-निवर्त-वांछे-व्यवसामि and व्यथन्ति are all आर्ष forms. They should be दूयते-इच्छामि-निरीक्षमाणं-प्रवेपमाना-अभिभाषे-भाषसे-अभाषेताम्-निवर्तस्व - वांछामि-व्यवस्यामि and व्यथन्ते। कामया—इच्छया । साप्तपदं मैत्रं where पद may be taken to mean a word or a step. If one speaks seven words or takes seven steps with another, he becomes his friend. This is an important ceremony in a Brāhma marriage. मनुष्याऽशक्तिपेशलाः आर्ष. The sandhi is old. अभक्तिकौशलाः is another reading. अपवर्गः—पुत्रफलप्राप्तिः । सुकृताद्विना-समीचीनाद्दाम्पत्ययोगाद्दते। त्रिदशाः—तृतीयादशा यौवनावस्था सदैव येषां ते—देवाः।

Chapter VI

स्मरे—स्मरामि । धम्यमानः—ध्मायमानः । जीविष्ये—जीविष्यामि । आनयित्वा—आनीय are आर्ष forms. अस्रायमाणकौ—रुदन्तौ । असूयामि Deno. from असूया ।

CHAPTER VII

वेदाः-साङ्गाः—चत्वारो वेदाः, ऋग्वेदः, यजुर्वेदः, अथर्ववेदः, सामवेदः॥ अङ्गानिषट्—शिक्षा, कल्पो, व्याकरणं, निरुक्तं, छन्दसांचयः। ज्योतिषामयनं चैव॥ जातु—A particle. दम्पती—जायापती—जम्पती—Husband and wife वधूः—वधु आर्षः। अरोदताम्—अरुदताम्-आर्षः। चीर्ण-चर्+नक्-पृषोदरादित्वात्साधुः।

CHAPTERS VIII AND IX

विवृद्धारात्रिः विरात्रः, तस्मिन् विरात्रे। पूर्वाह्न+ठञ्-पूर्वाह्ने साध्यं पौर्वाह्णिकं। अहन् is changed to अह्न. चतुरङ्गं बलम्—Elephants, cavalry, chariots and infantry.

FINISH